

The Armenians,  
OR  
The People of Ararat.

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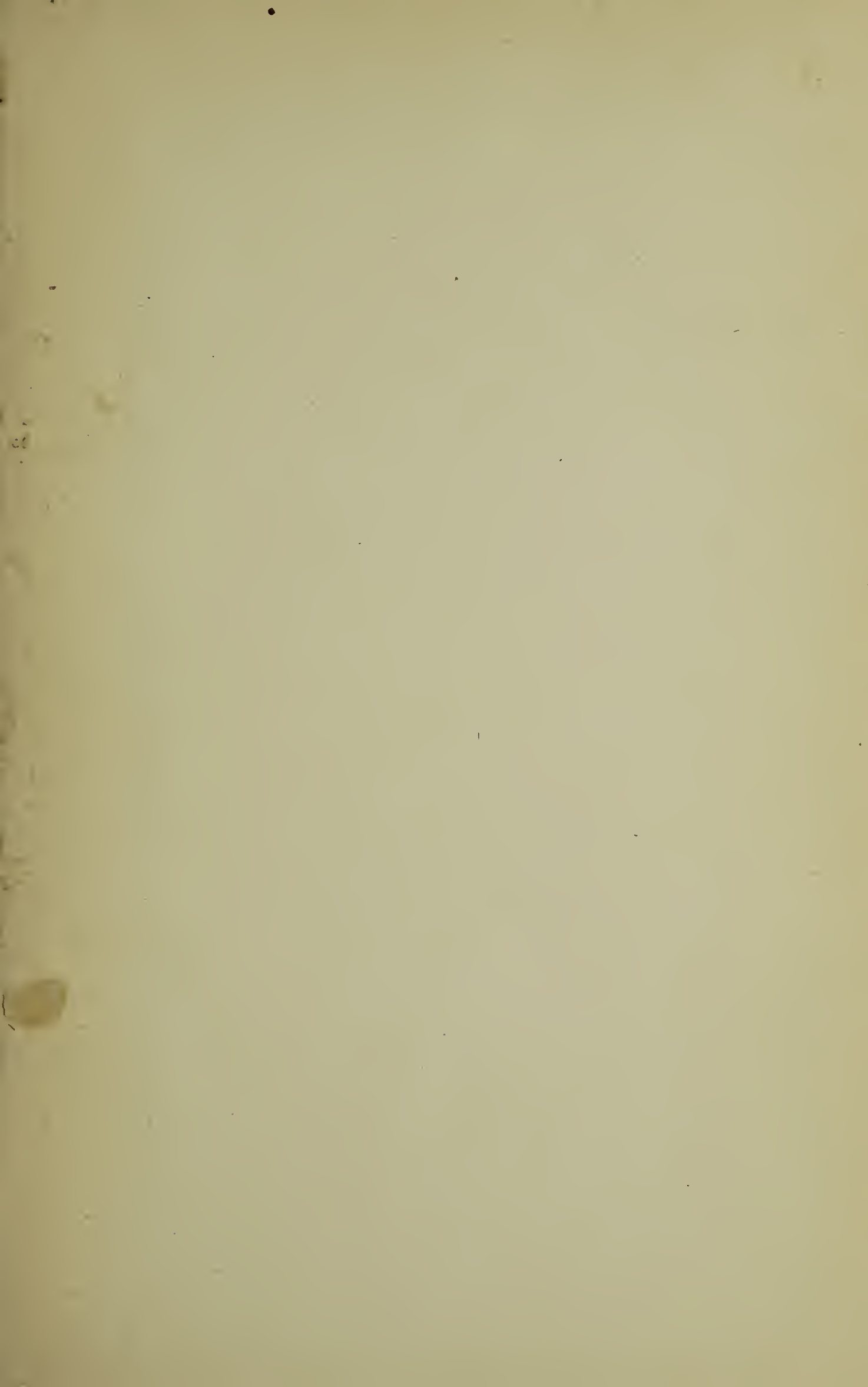
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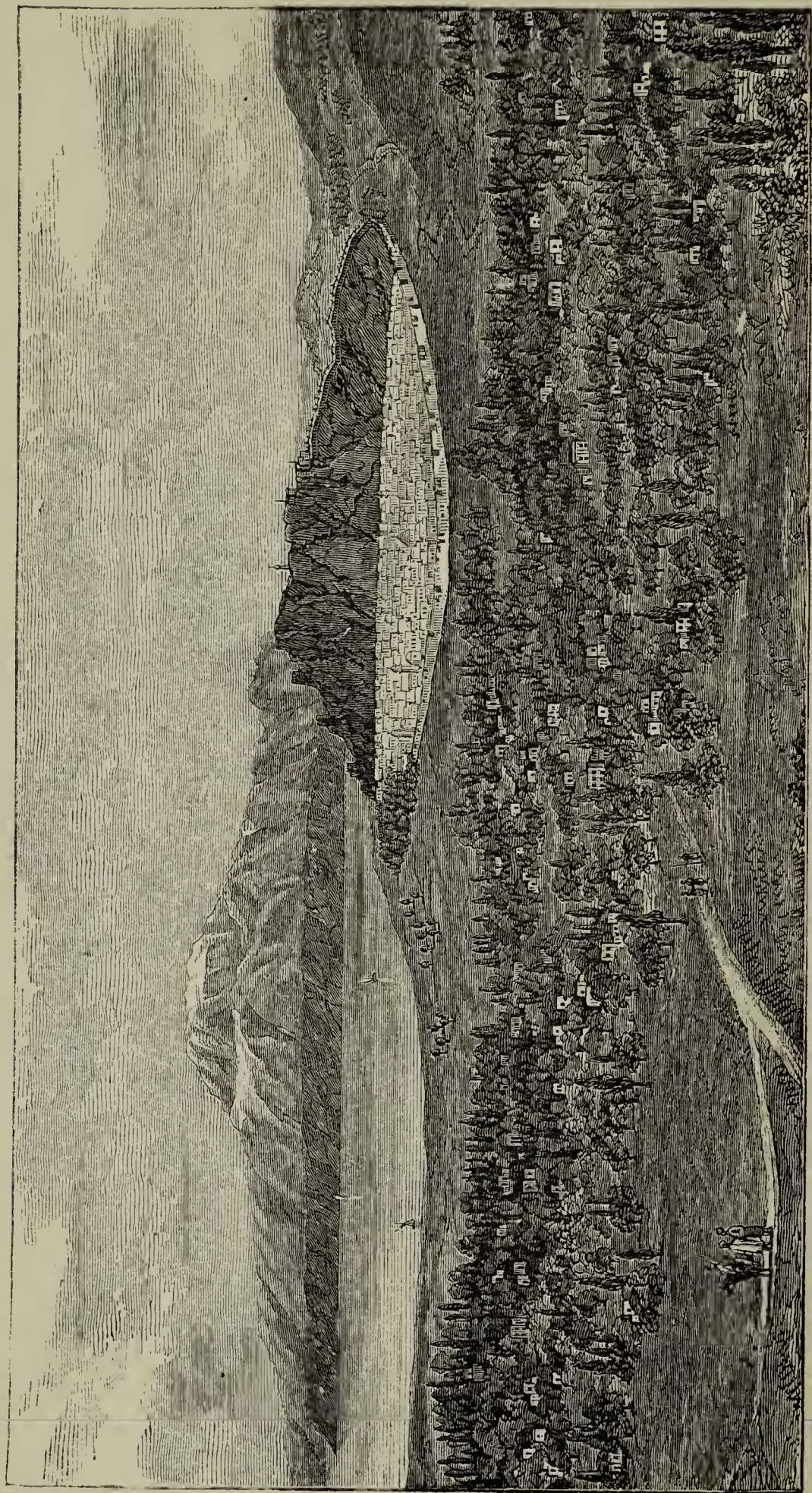








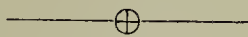




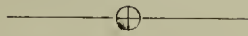
VAN, AND THE GARDENS.  
Lake Van. Mount Sapan, 14,000 feet high.



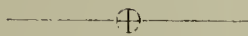
THE ARMENIANS,  
OR  
THE PEOPLE OF ARARAT.



A BRIEF HISTORICAL SKETCH OF THE PAST AND  
THE PRESENT CONDITION OF ARMENIA, THE  
ARMENIANS, THEIR RELIGION, AND  
MISSIONS AMONG THEM.



WITH ILLUSTRATIONS.



BY THE  
REV. M. C. GABRIELIAN, M. D.



ALLEN, LANE & SCOTT,  
PRINTERS AND PUBLISHERS,  
229-233 South Fifth Street, Philadelphia.  
1892.

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Entered, according to Act of Congress, in the year 1892,

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TO THE FRIENDS OF  
CHRISTIANITY AND HUMANITY  
THIS VOLUME IS RESPECTFULLY DEDICATED  
BY THE AUTHOR.



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## PREFACE.

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A LITTLE over ten and a half years ago the author of this volume landed at the city of New York, without means or friends, but with an imperfect knowledge of some English words. His sole purpose for coming into this country was to prepare for the Christian ministry, to which end he had devoted several years' study in Marsovan, Asia Minor.

After the unimagined, touching, and romantic experiences of six months in the city and State of New York, a good Providence led him to meet the late Rev. Dr. H. J. Van Lennep, of Great Barrington, Mass., by whose direction and kindness he went to Wheaton College, Wheaton, Ill., where he studied two years.

By the kind suggestion of Dr. Van Lennep he came to Princeton, N. J., and there entered the Theological Seminary.

It was his great delight there to meet the late Rev. Dr. A. A. Hodge, then Professor of Theology in the Seminary, whose kindness as a friend and influence as an exemplary Christian instructor are indelibly written upon the heart and character of the author, who took a great interest in him. He enjoyed the confidence and friendship both of his professors and fellow-students in

an unusual degree. Rev. Dr. A. A. Hodge, in recommending him to some of the leading ministers of New York, wrote from Princeton, N. J., May 5th, 1886:—

“Mr. Gabrielian is a native of Armenia, a candidate for the ministry under the care of the Presbytery of New Brunswick. He has the respect and confidence of his professors and fellow-students in a very unusual degree. He is intelligent, diligent, studious, pious, modest, honest, frank, and entirely reliable. He is decidedly and in all respects the best of foreign students we have had for years.”

He graduated “with credit at Princeton Theological Seminary” in 1888, and with the hope of soon returning to his native land he has been ordained by the Presbytery of New Brunswick. But some circumstances and a deep conviction of the importance of a medical knowledge in his future work, both as a means of finding access to all classes of people and of *doing* good, led him to take a full medical course at Jefferson Medical College of this city, which course he has completed this spring, and received the degree of *Doctor of Medicine*.

Meanwhile the Turkish government, always hostile to Christian civilization, has grown worse and worse. The Kurds, the Circassians, the Turks, and officials, encouraged by the attitude of the government, have reached the height of injustice, cruelty, and barbarism.

The author, not being indifferent to the condition of his people, but as one suffering with them, has taken great pains in gathering such authentic facts to bring them to the attention of the friends of Christianity and humanity, who will undoubtedly take great interest in these down-

trodden sons and daughters of Ararat, and lend their sympathy and help to ameliorate their condition and hasten their emancipation from the iron yoke of the "unspeakable Turk."

In order to make the work the more interesting and instructive in giving a general and brief outline of the history of the people, their past and present condition, no pains have been spared in consulting the ancient and modern, native and foreign, historians of note.

The last chapter, on Missions, from the beginning to the present time, is the longest chapter, but by no means an adequate account of that grand work. It is given in a very succinct manner.

The author's thanks are due to the Rev. Dr. Judson Smith, Secretary of the American Board of Foreign Missions, who has so kindly furnished him with the Annual Reports of the Board, to which free references have been made.

In regard to the style and language of the book, no one can be more deeply conscious of its defects than the author himself. But if the esteemed reader will imagine the condition and circumstances under which this work has been prepared, his criticism might be a little modified.

The grateful acknowledgments of the author are also due to the friends who assisted him and encouraged the publication of this work. May the Lord bless and make it the means of advancing *His Kingdom* and liberating *His oppressed creatures*.

PHILADELPHIA, PA., July, 1892.



## CHAPTER I.

### ARMENIA.

THE student of the Bible will find a great delight in perusing any biblical and historical work, for the discoveries of the Assyrian, Babylonian, Egyptian, Moabitish, and Persian monuments and tablets, with the decipherment of their cuneiform inscriptions, have verified much of biblical narrative, satisfied the honest doubting minds, and silenced the idle cavilers. Armenia, indeed, does not equally rank with these countries in the importance of its discoveries, or in its immediate relation to the land of the Israelites. Yet Armenia played an important *rôle* in the drama of the history of Western Asia in the past, and who can tell what she may still do in the future.

Moreover, Armenia was the cradle of the human race, the home of infant humanity, and the history of the human race begins from Armenia. It has also sources of information in its ruined cities non-exhumed, castles, caves, and in the old monasteries. And when this information is gathered and compiled it will shed a great deal of light upon many historical subjects, both sacred and secular.

The country of Armenia lies directly north of the Mesopotamian plain. It is a mountainous country, and

contains all of the great river resources of Western Asia. The Euphrates, the Tigris, the Araxes, the Cyrus (Kur), the Acampsis, and the Halys take their rise in the highlands of Armenia, and flow into three different seas, fertilizing the subjacent countries through which they run. Armenia is well likened to Switzerland in its relation to the western part of Asia, as the latter is to Western Europe.

Its boundaries have varied at different times. According to the native historians, the country reached its greatest extent under the administrations of the kings, Aram and Tigranes II. The former drove out the Babylonian and the Median invaders, and enlarged his territories by the annexation of a large portion of Asia Minor to his dominions. According to some authorities, the neighboring nations began to call the country Aramia, which in the lapse of time was changed to Armenia.

On the north, Armenia reached almost to the Caucasian Mountains; on the west, the Black Sea and Asia Minor. Mesopotamia lay on the south, the upper part of which was included in the Armenian provinces, "the Nairi" of the cuneiform inscriptions. On the east, the Caspian Sea and Media bounded Armenia.\* In the time of Herodotus, Armenia must have been about five hundred and fifty miles from east to west, and about two

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\* Pliny agrees with the Armenian historians in bringing the eastern boundary to the Caspian Sea, and Herodotus makes Armenia to border on Cappadocia and Cilicia on the west, stating that "this stream (the Halys River) rises in the mountain country of Armenia."

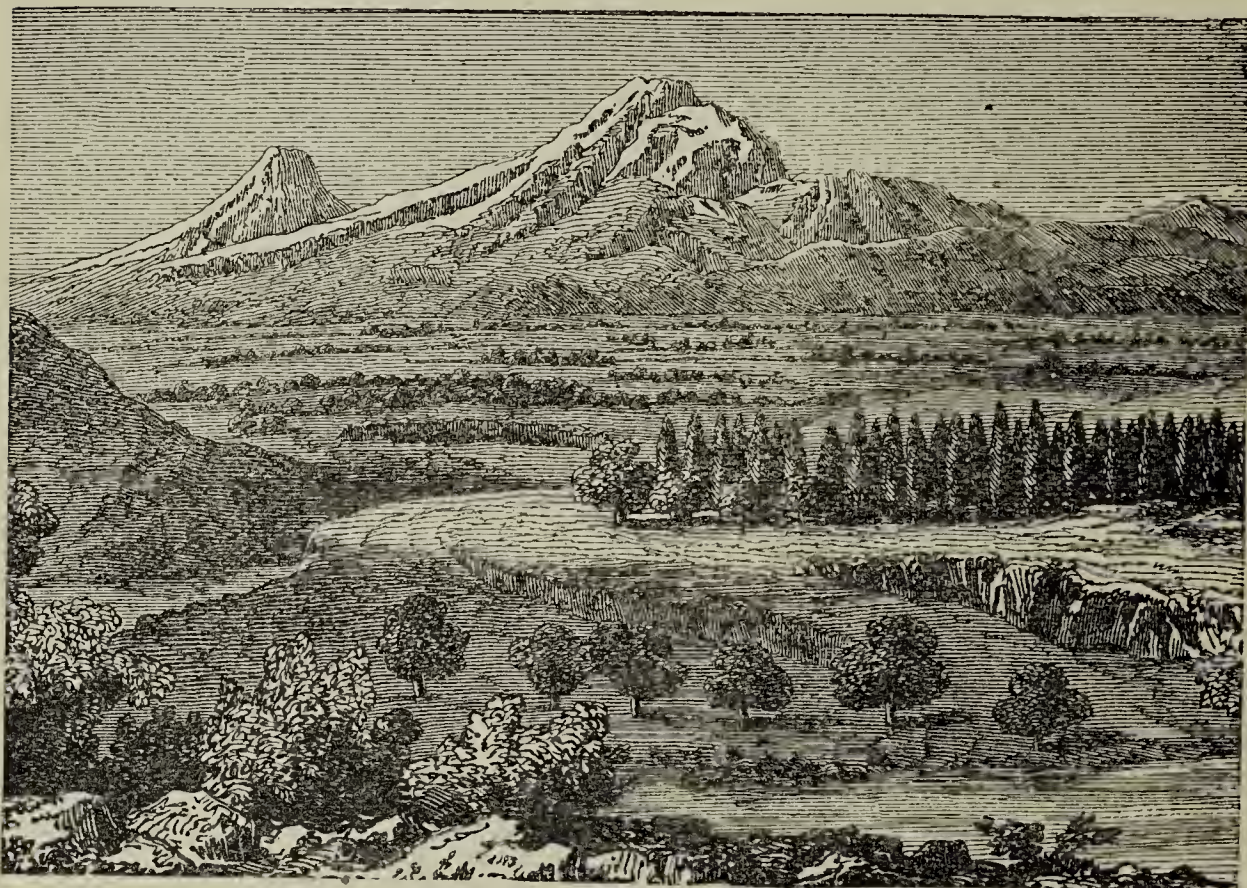
hundred to two hundred and fifty miles from north to south. The country was divided into two parts, namely, Armenia Major and Armenia Minor; the latter lay to the west of the Euphrates, the former was again divided into fifteen provinces.

Armenia is a highland from four thousand to seven thousand feet above the level of the sea. Its surface is undulating, with beautiful dells and hills, with fertile valleys and forest-covered mountains, with fecundant and extensive plains and pasture lands, and lofty snow-capped mountains with glittering snowy peaks piercing the clear, blue sky. The highest mountain of Western Asia is situated at the centre of Armenia. It is Mount Masis of the natives, and Mount Ararat of the Europeans, which is of unsurpassed beauty, magnificence, and grandeur. No traveler has yet ever seen it and not spoken of it in admiration. "The impression made by Ararat upon the mind of every one who has any sensibility of the stupendous works of the Creator is wonderful and overpowering, and many a traveler of genius and taste has employed both the power of the pen and of the pencil in attempting to portray this impression, but the consciousness that no description, no representation, can reach the sublimity of the object thus attempted to be depicted must prove to the candid mind that, whether we address the ear or eye, it is difficult to avoid the poetic in expression and exaggerated in form, and confine ourselves strictly within the bounds of consistency and truth."\*

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\* "Journey to Ararat," page 146.

“ Nothing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts; no hard, rugged feature, no unnatural prominence; everything is in harmony, and all combined to render it one of the sublimest objects in nature.”



MOUNT MASIS (ARARAT).

Mount Masis (Ararat) is situated on a wide and fertile plain, which is watered by the Araxes with its tributaries. This river traverses the plain, running on the north of the mountain, and fertilizes the plain, which is dotted by numerous villages. This plain is, in fact, a plateau, about seven thousand feet above the level of the sea. The



mountain still rises over ten thousand feet higher than the plain, thus making the total height of it over seventeen thousand feet from the sea level. It is, therefore, perpetually covered with snow and ice, that dazzles in splendor the eyes of the spectator.\*

Mount Masis (Ararat) and other mountains have been visited at times by violent earthquakes and eruptions. Though Mount Masis itself is formed of volcanic rocks, no record of its volcanic activities is preserved for us by the ancients. However, a German traveler makes mention of his seeing a terrifying sight more than a century ago, and says: "Some distant southern volcanoes, or Ararat itself (the terrible gorge of which, distant from Caucasus in a straight line one hundred and fifty miles, one can hardly look at without shuddering, and which, on the 13th of January and 22d of February, 1783, began again to throw out smoke and fire), must have burned the top of Caucasus, and thrown upon it those mineral ashes."

In the year 1840, on the 20th of June, a terrible earthquake shook the foundation of the mighty mountain. The monastery of St. James and the village of Aicuri were buried in the ruins, and the inhabitants of the village, about one thousand in number, were buried alive. The towns of Nakhjevan and Erevan did not escape the calamity. In both of these towns hundreds of houses were thrown down and thousands of human beings

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\*Sir Layard saw the mountain from a distance of about one hundred and forty-five miles on the south side of it, and a German traveler from the Caucasian mountains on the north, a distance of one hundred and fifty miles.

unexpectedly, within a few minutes, were swept out of their earthly existence.

Undoubtedly must such calamities have been repeated in the past, but we are not informed concerning them by the ancient writers. But sad it is still to hear such news as the following:—

“PARIS, May 17th (1891).—The *Dix-Neuvieme Siecle* states that commercial advices have been received at Marseilles from Trebizond to the effect that a new volcano has appeared in Armenia at the summit of Mount Nimrod, in the District of Van, vomiting forth flames and lava. The villages at the base of the mountain have been destroyed, and many persons are said to have been killed or injured. The fugitives are camping outside the range of destruction. They are almost entirely destitute, and the greatest misery prevails among them.”

The earliest name of Armenia, by which it was known to the ancient Hebrew and Assyrian writers, was Ararat. We are told, in connection with the Deluge, that when the waters of the great flood subsided “the ark” of Noah “rested upon the mountains of Ararat.” The language of the Bible is both accurate and precise. *Not* upon *Mount Ararat*, as it is generally and incorrectly said and written by many, but upon *the mountains* of Ararat.

The author of the book of Genesis is accurate in his expression and precise in his knowledge of the fact that Ararat is the name of the country upon whose mountains the tempest-tossed vessel of the patriarch rested. Whether his knowledge was the result of Divine inspiration, or as a historical fact preserved and handed down

to the author's time, we cannot tell. The accuracy of the statement, however, which stood the criticisms of centuries, and especially this age of criticism, has a rightful claim to its acceptance by all.

The following is a specimen of such absurdities and blunders so often ignorantly, or by carelessness committed:—

A traveler, well known in this country, writes to one of the leading daily papers as follows: "At daylight we were in a broad, flat valley lying between the greater and lesser Caucasus. The latter, to our south, lifted, not far off, from twelve to fifteen thousand feet, and were clothed in snow. In the far distance were others. I saw a sharp, conical burnished peak, which I took to be Ararat. I could not help thinking what a hard time the mighty line of living things had when marching by twos, male and female, from those cold, bleak heights down into the plains below, after the great flood had subsided; and what a time good old Noah must have had to keep some of his warm-blooded pets from freezing on that lofty sixteen-thousand-feet-high pinnacle. What a pity our theologians do not boldly preach that the Bible is a mighty system of truth, but that its truths come to us clothed in Oriental legend and fable—that the truth is there, pure and undefiled, as the grain is pure and uncontaminated by the chaff in which it is housed—instead of trying to make a reasoning world swallow the chaff for solid kernels."

Undoubtedly our honorable traveler will claim to belong to that "reasoning world" of which he speaks. But if all who make up that "reasoning world" will

reason as he does, namely, to take that erroneous expression of the common people, and call that highest mountain peak—which is over seventeen thousand feet from the sea-level—Mount Ararat, and add to this error, or comparatively a modern designation, another, namely, that the ark of Noah rested upon this mountain, then turn around and condemn the Bible as an “Oriental legend and fable,” it must be said that this kind of “reasoning” of the so-called “reasoning world” is absurdity, and not reasoning at all.

Ararat is mentioned in three other books of the Old Testament, beside the above, in connection with the flood: II. Kings xix. 37; Isaiah xxxvii. 38, and Jeremiah li. 27. None of these passages speaks of it as a mountain, but as a country. The first two passages, identical in import, speak of the escape of Adrammelech and Sharezer “into the land of Ararat,” after having committed the crime of assassinating their own father, Sennacherib.

The prophet Jeremiah summons the forces of Armenia to combine with the Medes to overthrow Babylon, in these words: “Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her (Babylon). Call together against her the kingdoms of Ararat, Minni, and Ashchenaz. \* \* \*

“Prepare against her the nations with the kings of the Medes.” (li., 27, 28.)

The following is from an inscription of Assur-Natsir-Pal, the king of Assyria, and the date of his reign is assigned by Professor Sayce from B. C. 883 to B. C. 858: “The cities of Khatu, Khotaru, Nistun, Irbidi, Mitqia,

Arzania, Tela (and) Khalua, the cities of Qurkhi, which in sight of the mountains of U'su, Arua (and) Arardhi, mighty mountains, are situated I captured." Professor Sayce remarks that "Arardhi seems to be the earliest form of Urardhu (of later Assyrian inscriptions), the Biblical Ararat." (Records of the Past, vol. 2, page 140.) These passages from the Bible and the Assyrian inscription show, beyond doubt, that Ararat was the earliest name of Armenia, and it was not the name of a mountain; and finally, that the ark of Noah rested upon the mountains of Ararat or Armenia. Thus the history of the human race began anew from the land of Ararat.

It has been said that the great rivers of Western Asia take their origin from the highlands of Armenia. The river Acampsis of the ancients, identified by some with the Pison of the Bible, has its sources from the southwest of Erzerum. It receives several streams, and with beautiful windings flows into the Black Sea. About the Araxes, according to some the Gihon of the Bible, there is an interesting statement in an Armenian history: "Aramais (king of Armenia) built a city of hewn stone on a small eminence in the plain of Aragay, and near the bank of a river before mentioned, which had received the name of Gihon. The new city, which afterwards became the capital of his kingdom, he called Armavir, after his name, and the name of the river he changed to Arax, after his son Arast." The river Araxes is fed and swollen by many streams, rivulets, and brooks, which run from the sides of numerous glens, through picturesque ravines, and mingle with it. Along its tortuous course it carries a great fertility, and finally mingles with no less than the

famous river Cyrus (Kur), and pours itself into the bosom of the Caspian Sea.

The two other rivers of Armenia are the Euphrates and Tigris, whose identity with those mentioned in connection with the Garden of Eden is beyond doubt. Both of these rivers take also their origin from the highlands of Armenia. The Euphrates, from the springs which are not very far from Mount Masis (Ararat, so-called) takes a westward course along the Taurus mountain chain on the northern side of the mountain. Near Malatiyeh the river turns towards the southeast and approaches the source of the Tigris, but within a few miles distance. From this point onward, with a southeasterly course, these rivers flow, and finally they unite and pour into the Persian Gulf.

The student of the ancient Babylonian and Assyrian history and civilization knows what fertility these rivers carried along their course through the Mesopotamian plain, and how, with numerous canals and channels, they irrigated the land of the great empires and became the means of commercial intercourse with the neighboring nations.

The claim of Armenia to the possession within its bosom of the Garden of Eden ought not to be disputed. No country, indeed, has attempted to contend with Armenia for this honor. Her natural beauty, salubrious climate, her exuberant fertility, the fragrance of her flowers, the variety of her singing birds, above all, her mountainous bosom and overflowing breasts from which the mighty waters run down on her sides and fill the great channels of those rivers, which fertilize the subjacent

countries and replenish the three adjacent seas; all these do justify her claim, and render it almost a historical fact that Armenia was the cradle of infant humanity. "Ancient traditions place the province of Eden in this highest portion of Armenia, anciently called Ararat, and it appears to furnish all the conditions of the Mosaic narrative."\*

If variety makes beauty Armenia furnishes such a variety, making her one of the most beautiful countries in the world; not only has she those gigantic mountains with their snow-crowned heads looking down upon the clouds that envelop their skirts while they mock at the ambient air and the winds, not only has she hundreds of murmuring streams and rippling brooks gliding along the sides of thousands of hills, which swell those kingly rivers and cause them to overflow their banks; but she also has some beautiful lakes, like jewels set in their respective caskets. The lake of Sevan, which lies between the Araxes and the Cyrus, occupying the centre of a fertile plain of northern part of Armenia, is called "Sweet Lake," in contradistinction to the others, which are salt-water lakes. Lake Sevan, near the city of Erevan, is now in the Russian provinces of Armenia. The lake of Ormi, or Orumiah, lies in the southern part of the country, now in the Persian provinces of Armenia. These lakes, and some others, are surrounded by romantic views and poetic scenery, but the lake of Van, surpassing them in size, in importance, and splendor, causes us with her to linger a little longer.

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\* "Bible Lands," page 21. Van Lennep.

The area of Lake Van is about fourteen hundred square miles; its surface is over five thousand feet high above the level of the sea. It is embosomed at the centre of a verdant and rich plain, which plain also is encircled by an exceedingly beautiful, romantic, undulating mountain-chain, which culminates on the north in the sublime monarch of mountains of Western Asia, Mount Masis (Ararat).

The beauty of Lake Van and its surroundings always did and will more intensely enchant the poets and artists who are more fortunate and enjoy the beauty of nature more than the rest of us. The following is the language of a distinguished explorer: "A range of low hills now separated us from the plain and lake of Van. We soon reached their crest and a landscape of surpassing beauty was before us. At our feet, intensely blue and sparkling in the rays of the sun, was the inland sea, with the sublime peak of the Subban Dagh (mountain) mirrored in its transparent waters. The city (of Van), with its castle-crowned rock and its embattled walls and towers, lay embowered in orchards and gardens. To our right a rugged snow-capped mountain opened midway into an amphitheatre, in which, amid lofty trees, stood the Armenian Convent of Seven Churches. To the west of the lake was the Nimrod Dagh, and the highlands nourishing the sources of the great rivers of Mesopotamia. The hills forming the foreground of our picture were carpeted with the brightest flowers, over which wandered the flocks, while the gaily dressed shepherds gathered around as we halted to contemplate the enchanting scene."\*

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\* Layard's "Nineveh and Babylon," pages 333-4.



Many a scene like the above has enchanted the foreign traveler and inspired the native authors and poets, and caused the wandering, expatriated sons and daughters of Armenia to remember her former majestic beauty and splendor, but marred by the vicissitudes of the ages, and especially under the iron heel of the present tyrant, her indescribable misery, and weep like Jeremiah: "Mine eye runneth down with rivers of water for the destruction of the daughter of my people." (Lamentations iii. 48.)

It might easily have been understood that the climate of Armenia cannot be mild in winter on account of the altitude of the country, which is from four thousand to seven thousand feet above the level of the sea. In general it is very healthy, but in winter the cold is severe, and it lasts from the middle of October until the beginning of May.

In the valleys the weather is a good deal milder and very pleasant. The summer is short, but warm; this especially is so in certain valleys, which are far away from the reach of the sea breeze, too much inclosed by high mountains and too deep for the mountain breeze. The length of the winter should not mislead the reader, for neither is it uniformly long nor is the degree of cold weather the same all over the country.

Such a variety of climate combined with a naturally fertile soil will produce a vegetation rich in quantity and splendid in quality. There are, indeed, a very few large forest and timber lands left on account of their being inaccessible to the people and for want of good roads. The government is entirely indifferent, both in

cultivating or protecting the people who would cultivate such forest trees for the two-fold use of them as timber and fuel. Consequently the people suffer very much for the want of these; especially is this true in certain districts.

But such vegetations as wheat, barley, cotton, tobacco, and grapes are almost unexcelled in quality, although they are cultivated with very rude instruments and under many disadvantages and difficulties. Almost all the fruits, and such vegetables raised in gardens common in this country, are in the list of the products of Armenia.

The fertility of the country is unquestionable when we remember the fact, that not only the country is very old and therefore more or less would naturally decline in its productivity, but the method of cultivation itself is also very old, started by Adam, Noah, and their immediate descendants, compelled by the necessities of life.

It has been said that ancient traditions place the province of Eden in Armenia. Such a statement itself might have aroused an expectation in the mind of the reader to know something about the environment and conditions which will give a paradisiacal aspect to a place. The flowers of Armenia will, not a little, contribute to this aspect, which, though growing wild and uncultivated, are of rare beauty, fragrance, and hue, and hardly known to the Europeans and Americans.

The writer well remembers his going out into the fields with the missionary of his native place, who was eagerly digging up some of these flowers to send them

to his friends in England while the snow hardly had melted away from the fields. "Some slight remains of Paradise are left even to our days in the form of the most lovely flowers, which I gathered on the very hill from whence the three rivers take their departure to their distant seas. Though one of them has a Latin scientific name no plant of it has ever been in Europe, and by no manner of contrivance could we succeed in carrying one away. This most beautiful production was called in Latin *Ravanea*, or *Philipea coccinea*, a parasite on absinthe or wormwood. This is the most beautiful flower conceivable; it is in the form of a lily, about nine to twelve inches long, including the stalk; the flower and the stalk and all the parts of it resemble crimson velvet; it has no leaves; it is found on the side of the mountains near Erzerum, often in company with *Morans orientalis*, a remarkable kind of thistle, with flowers all up the stalk, looking and smelling like the honeysuckle. An iris, of a most beautiful flaming yellow, is found among the rocks, and it, as well as all the more beautiful flowers, blooms in the spring soon after the melting of the snow."\*

In regard to the singing birds of Armenia we do not attempt to say much, but undoubtedly must they have performed a noble service by their melodious music in that great assembly of all creation, gathered to witness the nuptials of our innocent parents.

Many of the children of Adam and Eve, even now, do not have any other musicians than the same. The

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\* "Curzon's Armenia," page 117.

birds, in general, are numerous, belonging to various tribes, "which," says the author above quoted, "in thousands and millions, would reward the toil of the sportsman and the naturalist on the plains and mountains of the highlands of Armenia."

Nothing was more delightful and amusing to the writer, when a child, than to watch the armies of birds flying towards the north in the spring or south in the autumn in a beautiful array, led by a general, as it were, until they were lost out of sight in the clear and bright Oriental sky; nor even now would it give him little delight, if it were possible, to retire into one of those solitary watchmen's cottages in the vineyards and orchards of the East and listen to the most melodious anthems of those songsters, who were then, it seems to him now, vying more with each other to render their praises acceptable to their Creator than many of our noted singers in the magnificent churches and cathedrals do.

The animals that are generally found in a temperate climate like the climate of the Northern States are also common in Armenia. In the days of old the Armenian horses were as famous as are the Arabian horses now. "The rich pastures of Media and Armenia furnished excellent horses for the Medo-Persian army." (See also Ezekiel xxvii. 14.)

The reader might well have anticipated that a mountainous country might possess some other valuable things beneath the surface. Such an anticipation is decidedly justifiable when we remember the fact that the mines of Armenia are rich, numerous, and varied. Traces of old

gold mines are found midway between Trebizond and Erzerum. Some even think that the locality of "Ophir," from whence King Solomon fetched gold to decorate the temple, was in this region. It may be interesting to some to mention that the ancient river Acampsis, identified by some with the Pison of the Bible, "which compasseth the whole land of Havilah, where there is gold," does really run through this part of the country.

There are very rich silver and copper mines in the vicinity of Karpert (Harpoot); the copper mines alone annually yield two million two hundred and fifty thousand pounds. There are mines of sulphur, sulphuret of lead, antimony, and silver. The mines of iron and coal are found in abundance, but the coal mines are entirely neglected and the iron and other mines are very poorly operated. There is a little town situated on one of the tributaries of the Euphrates called Divrig, where the writer spent some time in the capacity of a teacher and preacher for the Reformed Armenian Church, and he well remembers how the people used to easily avail themselves of the native masses of iron with primitive skill, converting them into rude implements and tools for farming or other purposes.

The mineral springs, hot and cold, at various places, with their peculiar curative powers, have become the "Bethesdas" of the invalids, and are frequented, like the places of pilgrimage, by those who suffer any ailment and are able to repair to such restorative resorts. Rock salt and salt springs also abound in Armenia. They are especially inexhaustible in the vicinity of Moosh. A salt stream, whose springs are from the salt rocks, which

would bring a good income in the hands of a wise governor, unprofitably flows into and mingles with the waters of the Euphrates.

What an immense wealth yet lies in the entrails of Armenia! A ruler that loves the well-being of his subjects, and loves to know both the condition of the country and of the people, instead of struggling for existence in extreme poverty would render both his government wealthy and his people happy, having in possession such a country as Armenia and other parts of the empire. But Turkish rulers have been destitute in prudence and have gloried in cruelty, deceitfulness, and exaction. Had the long-expected and delusively-promised reforms of the Turkish government been fulfilled, then would we have unfolded this wealth to the world.

Some of the ancient cities of Armenia are still in existence, however, not in their former magnificence, and some are in complete ruins. Among the former, Van, Amid—now Diarbekir, Erevan, Malatiyeh, Palu, and Manazghert might be mentioned; among the latter, Armavir, Ardashad, Valarshabad, Dicranaghert, Ani, and others are mentioned. There are yet other cities, some of them not of equal antiquity with some of the above named, but of great importance, both in the past and in the present time. These are Kars, Erzroom or Erzerum, Moosh, Bitlis, and Karpert (Harpoot).

Armenia is now divided among three powers; the northern part belongs to Russia, the eastern part to Persia, but the southern and western part, which is larger than the other two, is under the Turkish Empire. Consequently some of the cities mentioned above are in

the Russian provinces of Armenia, but the most of them are in Turkish Armenia.

The English traveler Sandys, who visited the Turkish Empire over two centuries and a half ago, "has described with truth and eloquence the unhappy condition of the regions subject to its destructive despotism" in the following words:—

"These countries, once so glorious and famous for their happy estate, are now, through vice and ingratitude, become the most deplorable spectacles of extreme misery. The wild beasts of mankind have broken in upon them and rooted out all civility; and the pride of a stern and barbarous tyrant, possessing the thrones of ancient dominion, who aims only at the height of greatness and sensuality, hath reduced so great and goodly a part of the world to that lamentable distress and servitude under which it now faints and groans. Those rich lands at this present time remain waste and overgrown with bushes, and receptacles of wild beasts, of thieves and murderers; large territories dispeopled or thinly inhabited; goodly cities made desolate, sumptuous buildings become ruins, glorious temples either subverted or prostituted to impiety; true religion discountenanced and opposed; all nobility extinguished; no light of learning permitted, no virtue cherished; violence and rapine exulting over all, and leaving no security, save an abject mind and unlooked on poverty." These are the unhappy effects of the Turkish Empire on these once so glorious and famous countries, and after two centuries and a half this description is still literally true.

## CHAPTER II.

### THE ARMENIANS.

THE traditions of the Armenians make them to have been descended from Togarmah of the Scriptures: Genesis x. 3. Among the Armenian writers, calling the people by the appellation of "Torgomian Doon," the house of Togarmah, as also by the prophet Ezekiel, xxvii. 14, was and still is very common.

Togarmah is mentioned once in the book of Genesis as one of the sons of Gomer, who is the son of Japheth, the son of Noah. The prophet Ezekiel mentions this name twice, but not as a mere name of the patriarch, but as a nation descended from him, and known by the appellation "of the house of Togarmah." The prophet does this in connection with other names as representatives of different nations.

It is strange to say that as far as the writer has been able to look up the matter all the commentators on the above passages admit that "Togarmah" and "the House of Togarmah" represent the Armenians. It seems to be the fashion nowadays with some writers not to agree with others, nor even with themselves, but on this point their agreement is almost unanimous. Here we may adduce the statements of one or more distinguished writers on this subject: "The third son of Gomer is



Togarmah; the people descending from him is called the house of Togarmah—Ezekiel xxvii. 14—where they are named after Javan, Tubel, and Meshech, as bringing horses and mules to the mart of Tyre; and xxxviii. 6, where it appears after Gomer as a component of the army of Gog. The Armenians regarded Thorgom (Togarmah), the father of Haick, as their ancestor; and even granting that the form of the name Thorgom was occasioned by Thorgama of the LXX. (Septuagint version), still the Armenian tradition is confirmed by *Tilgarimmu* being in the cuneiform inscription the name of a fortified town in the subsequent district of Melitene (Malatiyeh), on the southwestern boundary of Armenia.”\*

“*Togarmah*.—The people thus designated are mentioned twice by Ezekiel; in the former passage as trading in the fairs of Tyre with horses and mules, in the latter as about to come with Gomer out of the north quarter against Palestine. Neither passage does much towards fixing a locality, but both agree with the hypothesis, which has the support alike of etymology and of national tradition, that the people intended are the ancient inhabitants of Armenia. Grimm’s view that Togarmah is composed of two elements, *Toka*, which, in Sanskrit ‘tribe’ or ‘race,’ and Armah (Armenia), may well be accepted. The Armenian tradition which derived the Haikian race from Thorgon (m), as it can scarcely be a coincidence, must be regarded as having considerable value. Now, the existing Armenians, the

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\* Delitzsch’s Commentary on Genesis, volume I., page 310.

legitimate descendants of those who occupied the country in the time of Ezekiel, speak a language which modern ethnologists pronounce to be decidedly Indo-European; and thus, so far, the modern science confirms the Scriptural account." \*

This Armenian tradition, which the great scholar says "must be regarded as having considerable value," runs something like the following: About 2350 B. C., Haig, the son of Togarmah, like the rest of the descendants of Noah, was in pursuit of a new location for himself and his posterity, and had descended with the multitude into the country of Shinar of Mesopotamia. Here the people, for fear of another destructive flood, attempted to build a high tower, "the Tower of Babel." Haig and his sons distinguished themselves by wisdom and virtue in the erection of this tower; but ambitious Belus, for supremacy, yea, even requiring homage to his image, became too repulsive to virtuous Haig and his sons. Haig, therefore, left the plains of Shinar with his large family and retraced back to the home of his nativity, the land of Ararat, in the vicinity of the lake of Van.

Belus, on hearing that Haig had withdrawn from his authority, pursued him with a large force. Haig, when he heard that Belus was coming against him, mustered the male members of his family and those who were willingly under his authority, and armed them as well as he was able and set out to meet the enemy. He charged his little army to attack that part of the enemy's force where Belus commanded in person, "for," said he, "if

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\* "The Origin of Nations," page 183. By G. Rawlinson.

we succeed in discomfiting that part the victory is ours; should we, however, be unsuccessful in our attempt let us never survive the misery and disgrace of a defeat, but rather perish, sword in hand, defending the best and dearest right of reasonable creatures—our liberty.” Then did the brave leader move on with his force and faced the invaders. After a bloody conflict Belus fell by an arrow discharged at him by Haig. The army of Belus, soon after this, was dispersed.

Thus the first battle for liberty the progenitor of the Armenians fought and won for himself and his posterity.

The Armenians, therefore, call themselves after his name *Haigs*, and the country *Haiasdan*.

Haig, following the manner of the ancient patriarchs, founded towns and villages, and after a long life died in peace.

Haig was succeeded by his son Armenag—some think Armenia was named after this prince. The son and successor of Armenag was Aramais, who built a city of hewn stones, near the banks of the river Araxes; he named the city after himself, Armavir, and made it the capital of the government.

The son of Aramais was Amassia, who, soon after the decease of his father, took the lead of the government. Our historians tell us that it was Amassia who gave the name Masis, after himself, to that magnificent and huge mountain (Mount Ararat so-called). Harmah mounted the throne of his father Amassia after the latter's departure from this life.

Aram, about 2000 B. C., the son and successor of Harmah, towers among the monarchs of the first period

of the Armenian history; he was, like King David, a great warrior and conqueror. He chased out the Babylonian and Median invaders, penetrated into the heart of Cappadocia, and the countries which he thus subjected to the west of the Euphrates composed the Armenia Minor.

After the long and glorious reign of Aram the country slowly came into a subordinate condition to the Assyrian Empire, though the kings of the Haikian dynasty continued to rule over Armenia, but they were very much overshadowed when the Assyrian Empire was at the zenith of her glory.

It, however, should be understood that Armenia was not completely subjugated, for every ruler of a district was a king by himself, and on account of the inaccessibility of some districts an entire subjugation of a country like Armenia was an impossibility in those days. Tiglath-Pileser I., the king of Assyria (1110-1090 B. C.), *unconsciously confesses in his famous inscription*, which contains the most of his great achievements, that some of these districts never knew subjection.

“The lands of *Laraus* and *Ammous*, which from the days immemorial had not known subjection, like the flood of deluge I overwhelmed. With their armies on the mountains of *Aruma* I fought, and a destruction of them I made.”

Here let us ask the permission of the reader to deviate a moment from continuing the history of the Araratians, or Armenians, to give the probable derivation of these names.

Aruma is mentioned again by Tiglath-Pileser in the

following passage: "At the mountain of Aruma, a difficult district, which for the passage of my chariots was not suited, I left the chariots, I took the lead of my soldiers." Now it is very probable that Tiglath-Pileser's Aruma is the same name of the Aram of the Armenian historians, who tell us that the country was called after the name of Aram. It is also not uncommon with the foreigners to spell and pronounce differently the very words or names from the natives. So Aruma possibly is the Semitized form of the Armenian Aram. From the following quotation from "The Cuneiform Inscriptions of Van," by Prof. A. H. Sayce, of Oxford, England, also will be seen that Aram was not only applied or used to represent the country by the Assyrian kings, but also some kings of Armenia were known by that name to them.

"Shalmaneser II., however, the son and successor of Assur-Natsir-Pal, seems to have been the first Assyrian king who actually came into contact with Urardhu.\* He tells on the Black Obelisk (I., 44) that in his third year (856 B. C.), after quitting the Hittite city of Pethor, now represented by Tash-atan, a few miles south of Jرابلس or Charchemish, he overran Alzu,† in the neighborhood of Palu,† then Dayaeni † and Nimme,† and finally

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\* Professor Sayce mistakes, for Shalmaneser was not *the first* Assyrian king who came into contact with Urardhians. Tiglath-Pileser I. claims to have made an overthrow of "all the twenty-three kings of the countries of Nairi," and as we have seen, Assur-Natsir-Pal, Shalmaneser's father, too, had come into contact with Arardhi. See Ararat, chapter I, pages 20 and 21.

† These are cities in Armenia; some exist to this day.

reached Arzascun,\* 'the royal city of Arrame of the land of Urardhians.' He next made his way to Gozan,\* and then to Khupuscia.\* The inscription of Kurkh (twenty miles from Diarbekir) informs us that Shalmaneser had already, in the year of his accession, come in conflict with Arrame (or Arame, as the name is there written). After leaving the city of Khupuscia, in the land of Nahri, he had attacked Sugunia, a stronghold of Arame, 'King of Urardhians,' and had then marched to 'the sea of the land of Nahri,' or Lake Van, where a figure of himself and a cuneiform inscription were engraved on the rocks." †

Again do we assert that Arame of Shalmaneser's inscription, Aruma of Tiglath-Pileser's inscription, and Aram of the Armenian historians is the same name, while differences of these three ways of spelling are very slight, but the intervening period between Tiglath-Pileser and Shalmaneser is two centuries and a half, and that of the reign of Aram, according to the native historians and Tiglath-Pileser, is about eight centuries.

Such long intervening periods easily will account for the slight difference in spelling of the same name.

Shalmaneser II., in the inscription of the Balawat Gates, "states (III., 23) that he ravaged the land of Kute, 'from the city of Arzascun to the country of Gozan, and from Gozan to Khupuscia,' the context indicating that this was the tract of country over which the power and influence of Aramu, the Urardhian king, extended."

\* These are cities in Armenia ; some exist to this day.

† "Journal of Royal Asiatic Society," volume XIV., page 393.

Professor Sayce himself here gives another form of spelling the same name. There is no force in the objection that Tiglath-Pileser uses the name Aruma as the name of the country.\* Shalmaneser uses it as the name of a king. When we remember that the Armenian tradition, handed down and preserved in their history, states that the neighboring nations called the country, after the name of King Aram—Aramenia, afterwards contracted into Armenia, and while the Armenians called their country, after the name of their progenitor Haig, Haiasdan, it would not be improper for any of the descendants of Aram to wear that name. It is more than possible that Arame of Shalmaneser II. was a descendant of Aram of the Armenian historians, and probably the last of the Haikian dynasty, at least in the vicinity of Van, for Shalmaneser's antagonist's name

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\* Professor Rawlinson accepts Grimm's view that Togarmah is composed of *Toka*, in Sanskrit "race" or "tribe," and Armah (Armenia). Now, this may be the same name also. Aram, Aruma, Armah, Arame, Aramu—these different ways of spelling are not serious objections when we remember that these are done by entirely different people or nations. It is very easy for a name to undergo great changes in the hands of different people. Arame, taking the suffix *ni* or *na*, will be Arameni or Aramena. Professor Sayce explains the function of these suffixes of Vannic language as follows: "Side by side with this suffix *ni* we find another adjectival suffix *na*, which has what may be termed a territorial sense. Khaldi-nas means 'belonging to the land of Khaldis,' as opposed to Khaldinis, 'belonging to Khaldis.'" Arameni, when it is contracted, will be Armeni. If some doubted whether it ought to be Armeni or Aramena, and added both of these suffixes, then we would have it as it is—Armenia. So much change might have been effected by Vannic literature.

changes after his invading Armenia once more. "Shalmaneser, in his fifteenth year (of his reign), was again in the same region. After setting up an image of himself at the sources of the Tigris, he marched into the lowlands of the country of Dhunibun, and there destroyed 'the cities of Arame of the Urardhians as far as the sources of the Euphrates.'" Twelve years after the above event we find Shalmaneser contending with Sarduris, the king of the Urardhians, or Araratians, and Professor Sayce suggests a solution of the difficulty which he meets in the following language: "A more serious difficulty exists in the fact that Sarduris I. calls himself the son of Lutipri(s), whereas the king of Urardhu, against whom Shalmaneser had to contend in B. C. 857 and 845, was Arame, and already, in B. C. 833, only twelve years later, his antagonist was Sarduris. It is, however, quite possible that the reign of Lutipris had been a short one of less than twelve years. But I am more inclined to conjecture that Sarduris I. was the leader of a new dynasty, the ill success of Arame in his wars with the Assyrians forming the occasion for his overthrow." If we admit Professor Sayce's conjecture, that Sarduris is a leader of a new dynasty, it is easy also to explain why the kings of this dynasty do not call themselves the kings of Ararat, and have no reference to Arame, and much Assyrianism exists in their culture.

In regard to the origin of Ararat, or Arardhi, "it is certainly not a Semitic word," neither is it an Accadian; if it were so Professor Sayce would have told us. Moses of Khorene thought it was called Ara-arat, in reference to a defeat of Ara, the king of Armenia, in a bloody



conflict with the Babylonians, about eighteen centuries before our era. Another Armenian historian makes Arardhi to derive its name from King Ara, in honor of the king, it being composed of Ara and Ardh, "field" or "plains," on account of his wise administration and improvements which he made in the land. "Arah considerably improved the kingdom, and so great was the content of the people residing near it (Armavir), that by common consent that part of his dominions was called after him, Ararat.

"The administration of public affairs at that period was so highly appreciated, that by way of excellence it was named Araratian government."\*

If we accept Bröckhaus' definition and derivation of Arardhi, we will strike on the right meaning and true derivation of the word, namely, *Ar*, in Sanskrit the root of "Aryan" or "nobles," and *Ardh*, in ancient Armenian "field" or "plains;" thus Arardhi or Ararat meaning "the plains of Aryans" or "nobles."†

The antiquity of the name of Ararat is not disputed. It first comes to our notice in the book of Genesis, as we have seen in connection with the resting of the ark "upon the mountains of Ararat." The book of Genesis is considered by the best and almost all the critics to be the oldest book in the Scriptures, and its authorship is assigned to Moses, who lived in the fifteenth century before the Christian era. Ararat was known as the name of Armenia even several centuries before the

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\* "History of Armenia," by Chamich, page 22.

† See Bröckhaus' Lexicon, II., page 60.

time of Moses. "An ancient bilingual tablet (W. A. I., II., 48, 13) makes Urdhu the equivalent of *tilla*, of which the Accadian pronunciation is given as *tilla*, the latter, as Sir H. Rawlinson long ago pointed out, being probably a Semitic loan-word, and meaning 'the highlands.' *Tilla*, the equivalent of Urdhu, usually signifies the land of Accad or northern Babylonia, but since it is not glossed in this passage, and stands, moreover, between Akharu or Palestine, and Kutu Kurdistan, it would seem that it is here employed to denote Armenia. Urardhu, therefore, contracted into Urdhu, would have been the designation of the highland of Armenia among the Babylonians as early as the sixteenth and seventeenth century B. C."\*

We thus find that the sacred historian's statement is confirmed by this bilingual tablet, by the traditions of the Araratians, and especially by the consecrated scholarship of the nineteenth century. God's truth, indeed, has its confirmation in itself and needs no confirmation from outside, but in order to condemn those who boast of science and philosophy and imagine that science and philosophy are doing away with the Bible, God condemns them by the very things that they boast of, defending his truth by them.

Returning now to our history we will occupy the reader's attention with a brief account furnished by the "Cuneiform Inscriptions of Armenia," which extends from 856 B. C. to some time after 640 B. C.

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\* "Cuneiform Inscriptions of Van" in "Journal R. A. S.," volume XIV., page 392.

After the overthrow of Arame, the king of the Araratians, Lutipris succeeds him, though he is not called king by his son, Sarduris I., but the new dynasty seems to commence with him. When we say that a new dynasty began with Lutipris or his son Sarduris I., we by no means intend to say that the Haikian dynasty was at an end, but it is very probable that that dynasty was thrust in the shade and driven farther north.

The list of the kings of this new dynasty is as follows: Arame was succeeded by Lutipris. Sarduris I. was the son and successor of Lutipris. Ispuinis was the son of Sarduris I. Menuas succeeded his father Ispuinis. Argistis reigned with and succeeded his father Menuas. Sarduris II. is the son of Argistis. Ursa mounted the throne after Sarduris II. Argistis II. is the successor of Ursa. Erimenas is the son of Argistis II. Rusas is the son and successor of Erimenas. Sarduris III. succeeds Rusas.

The reign of these kings is characterized by a marked Assyrianism, in their adopting the Assyrian civilization, in following the custom of the Assyrian kings by recording their conquests and achievements on the rocks, and by setting up monuments wherever they carried their arms and subdued their neighbors, and took possession of their enemies. They conform to the Assyrian style of cuneiform writing, but do not use the Assyrian language, unless it be in the early part of the reign of Sarduris I. They have a distinct language of their own, though their culture and civilization are much influenced by the Assyrians.

Monuments they have erected at various parts of the

country. Some of them are found beyond the banks of the Araxes, near the ancient city of Armavir, on the shores of the lake of Erevan, or Sevan, in the southeast part of the country, near Lake Urumiyeh. Some of them are found near Erzerum, and engraved upon the face of the rock at Palu, and their conquest over, and invasion into, the land of Hittites show the extent of their dominions. The boastful expression of Tiglath-Pileser II. is an unconscious confession of the greatness of the Araratian Empire, for he claims that he traversed the country of Ararat for four hundred and fifty miles without resistance. These kings often were at war with the Assyrians and other independent principalities in the limits of their own dominions and in the neighboring countries. But Assyria was the worthy opponent and a common enemy of all, so it is very probable that these principalities were allies of the Armenians against the common foe.

It has already been said that the Assyrian influence, civilization, and culture had characterized this period, moulded the customs of the people, and wrought changes in the names of some places and persons. It has been inferred by some historians and scholars from these changes that these kings and the people of Ararat or Armenia were not Aryans, and do not belong to the Indo-European race or family. But they, unfortunately for them, have no better argument to support their hypothesis than two or three names found in the Behistum inscription. The unhappiest aspect of their position is this: One of the two scholars mentions those names as an argument to prove the existence still of these non-

Aryan people and language, and the other adduces the same names as evidence of the Aryans making their appearance at that period or just a little before that time. "That the Vannic language was still spoken in Armenia is pretty clear from the names of Khaldita and of his son, Arakha, who had settled in Babylonia, and claimed to be Nebuchadnezzar, son of Nabonidas." The following is the language of the other distinguished scholar: "In the Behistum inscription we have three Armenian names, Dadarshish, Arakha, and Handita.\* Of these Dadarshish is manifestly Aryan, being a reduplication of darsh 'to dare.' Arakha has root Ar (-arya, 'noble'), with the Scythic akh suffixed to it. Handita has the same participle ending as Khshathrita (Xathritis) Arshita (Arsistos), and like, but its etymology is otherwise obscure."

Whatever Assyrianism or non-Assyrianism may exist in the civilization and culture of these kings and people, and even had they some non-Aryan names, all these would neither be sufficient nor conclusive evidences to show that they were non-Aryans. For we often find, even in our days, that a people, coming into contact with another nation, are influenced, and adopt certain customs, words, and names which they fancy to be better than their own, or they actually may be so. But in regard to what family of languages the inscriptions of Armenia belong, the following statement of Dr. Hincks is, we believe, a decisive one: "I flatter myself, however, that those who read this paper will admit that I have made a

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\*Handita must be the same with Khaldita of the first quotation, for he is the father of Arakha; both, therefore, must be either Aryans or non-Aryans.

beginning, and gone a considerable way in the decipherment and interpretation of a set of inscriptions, which, however slight may be their value in a historical point of view, are invaluable to the philologer, as being beyond all comparison the oldest specimens of the Asiatic branch of the Indo-Germanic family; nay, for aught we know to the contrary, they are more ancient than any Greek which has come down to us.”\*

Tigranes I.,† the king of Armenia, was contemporary with Cyrus, the Persian king, who, with the forces of Ararat, Minni, and Ashclenaz, swelled the Medo-Persian army, and, according to the summons of the prophet Jeremiah, accomplished the overthrow of the empire of Babylonia. (Jeremiah li. 27, 28.)

The descendants of Tigranes I. reigned over Armenia until the invasion of the country by the Macedonian king, Alexander the Great. King Vahi, while contending with the Grecian army, in defense of the rights of his people and country, fell. From this time the country was governed by the Macedonian rulers until the defeat of Antiochus, the Great, by the Romans. At this time Armenia recovered her independence; however it did not last very long.

\*Journal Royal Asiatic Society, volume IX., page 422.

†There must have been a great friendship between Tigranes and Cyrus, to furnish Xenophon with such a fertile subject to expand his romantic genius. “And you, Tigranes,” said he (Cyrus), “at what rate would you purchase the regaining of your wife?” Now he happened to be but lately married, and had a very great love for his wife. “Cyrus,” said he (Tigranes), “to save her from servitude, I would ransom her at the expense of my life.” (Cyræpædia, book III., chapter I.)

The rise of the Arsacide dynasty of Parthia was a complete overthrow of the Macedonian influence in the East. Arsaces, the Parthian king, appointed his brother Valarsaces king over Armenia, and these two countries, governed by one reigning family, were in full sympathy with each other and in firm alliance for a time and a worthy antagonist and opponent of the Romans, who were pushing eastward over the territories once subdued by the Macedonian prince, Alexander the Great.

Among the successors of Valarsaces of the Arsacide dynasty of Armenia, Tigranes the Great, or the Second, immortalized himself, not only in the history of Armenia, but also in universal history.

His name was the glory of his people, as it was also a terror to his enemies. He extended his dominions from the Caucasian Mountains to the Mesopotamian plains, and from the Caspian Sea to the Mediterranean, including Media, Atropatene, Assyria proper, Cilicia, Syria, and Phœnicia. He built a new capital of an immense size, and called it after his name, Tigranaghert\* (built by Tigranes).

Before this period the Romans already had crept into Western Asia. Had the Parthian and Armenian

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\* According to Strabo, twelve Greek cities were depopulated to furnish Tigranacerta with inhabitants (XI., 14, section 15). According to Appian, three hundred thousand Cappadocians were translated thither (Mithrid., page 216 C). Plutarch speaks of the population as having been drawn from Cilicia, Cappadocia, Gordyene, Assyria, and Adiabêné (Lucull., 26). "Sixth Oriental Monarchy," by G. Rawlinson.

monarchs recognized the fact that Rome was a common enemy to both, and had kept their alliance firm and unshaken by the intrigues and enticements of the Roman generals and had encountered the foe with their united forces, the Roman power would never have been able to make her appearance, or maintain it, in Western Asia. However, whether with bravery or with treachery, we rather think with the combination of the two, the Romans pushed their way into that country.

Antony, the Roman general, in his expedition into Parthia, entered into alliance with Artavades of Armenia, and he was allowed to attack Media through the former country. Media was dependent on Parthia at this time (35 B. C.). Ill success compelled him to retreat into Armenia and winter there. Meanwhile, the king of Media, having been provoked by the Parthians, and with the hope of a possible recovery of his country by the Roman army, entered into alliance with the Roman general. Then Antony, desiring to reduce Armenia to a vassal state, by enticing Artavasdes to enter into his power, while the Roman legions were stationed at the most important posts in the country which had afforded to them such a hospitable shelter during the winter, "He (Antony) professed the most friendly feelings towards Artavasdes, even promising an alliance between their families, that prince (Artavasdes), after some hesitation, at length entered into his presence. He was immediately seized and put in chains, and he carried off Artavasdes and a rich bounty into Egypt."\*

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\* "Sixth Oriental Monarchy," XIII., page 206.



The son of Artavasdes recovered the country by the aid of the Parthians and massacred all the Romans found in it.

Armenia, thus between the Parthians on one side and the Romans on the other side, was in a fluctuating condition for a length of time, and the battle-ground for these ambitiously combating powers.

## CHAPTER III.

### CONFLICTING FORCES IN THE EAST.

SOME great changes were slowly taking place in the East as well as in the West, which were to give a different aspect to the history of the civilized world. The Parthian Empire was approaching the verge of its downfall. In the royal family dissensions were undermining the power of the empire. Persia proper, which had been a tributary province of the Parthian reign, was not much pleased with her servitude, and very anxious to throw off the yoke of subjection, which for nearly five centuries she had patiently borne, but which was now too burdensome to endure any longer. So, under the leadership of Artaxerxes, Persia proper regained her independence and overthrew the reign of the Parthian branch of the Arsacide dynasty. On the other hand the Roman Empire was too great to be under one emperor; the leading people of the empire were divided into two, the Greeks and the Latins. The division of the empire into the eastern and western was not only a desirable, but even a natural, one. The Greek city Byzantium was rebuilt and honorably made the capital of the Eastern Empire, and called Constantinople\* after the

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\* According to the ancient authorities, Byzantium was built by a Grecian colony about 658 B. C.

name of Emperor Constantine the Great (about A. D. 328).

This metropolis of the Eastern Empire soon became a worthy rival of Rome, both in civil and ecclesiastical matters.

These changes, however, in the East and in the West did not mitigate the sufferings of the Armenians; nor ameliorate the condition of the country, but rather increased the trouble of the people and made them furnish the field for the new actors, on either side, to perform their almost unheard-of cruelties at various times, especially after the conversion of the Armenians to Christianity.

In the minds of the Greeks, Armenia was associated with some terror and hatred. For the Armenians were in alliance with the Persians when they invaded Greece; afterwards the conquests of the distinguished monarchs of Armenia, like Tigranes the Great and his immediate successors, over the Greeks, recorded by their own historians in a more exaggerated manner than the Armenian historians themselves †, would most naturally make them to foster such a deep-rooted malice in their hearts and cause them to wish for opportunities to avenge themselves. We do not fail to find them doing so whenever an opportunity was offered them.

Hardly would Armenia sound pleasantly to the ear of the Persian any longer. Armenia lived in peace with Persia for centuries. The reason of these comparatively

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† An Armenian historian says Tigranes translated thirty thousand inhabitants of Cappadocia, the Greek historian three hundred thousand. See note page 47.

peaceful relations between these two countries was twofold: both the Armenians and the Persians were Aryan and coreligionists. But Armenia, of late, had apostatized from her former religion, Zoroastrianism, and her devotion to Magism. In Persia, by the founder of the Sassanian dynasty, Zoroastrianism was revived and enforced upon the inhabitants of the country. In his charge to his son and successor before his departure from this life, Artaxerxes dilated himself on the subject of religion, and maintaining it, and enforcing upon the Iran or non-Iran to become worshipers of Zoroastrian faith as a necessary basis for the stability of the empire. His successors were found very faithful and zealous in the performance and execution of their master's orders. In Armenia the fire-temples and the temples of the leading deities were swept out of existence, and the Christian churches and schools were established all over the country. Zoroastrianism had received such a blow from the hands of King Jesus and fallen in pieces, like Dagon of Ashdod, before the ark of the Lord in the days of old, that seven hundred magi and an immense army of Persians could not gather its fragments or keep the fires unquenched on its altars in Armenia.

Constantine the Great also avowed his allegiance to the religion of Christ. Persia, therefore, would most naturally reason that these two nations, the Armenians and the Greeks, being the believers in, and defenders of, a common faith, would be united to defend as well as propagate it. The Persians naturally thought that a common religion should produce a harmonious relation between, and a united action of, these two nations. The

heathen often think and reason more naturally than some of the professing Christians, and some of the professing Christians often act more unnaturally than even some of the heathen. Accordingly some of the Persians looked upon the Armenians with the profoundest suspicion and dealt towards them with the utmost cruelty.

Although the Armenians nationally embraced Christianity, but by no means all of them, unfortunately, were in full sympathy with the faith of the majority. Some of the nobility especially, at times, did ignobly unite with Persia's hordes, whether with a mercenary object in view or with a blind zeal for the restoration of the abolished Zoroastrianism, thus aggravating the misery and trouble of their own people, and causing much bloodshed in the country. For the sake of truth we must say that ignoble persons so debased in character and purpose are, even at this present time in the hands of the Turkish officers, daily contributing a good deal to form a large portion of the present Armenian troubles. It will be almost impossible to enumerate all the agencies, the internal, but not less infernal, than the external and occasional causes which precipitated the country into indescribable misery and irrecoverable dissolution. However, we have cursorily reviewed some of these facts which, the reader bearing them in mind, will have the key to unlock the mystery of the Armenian troubles and misery.

The king of Persia could not feel secure as long as the Arsacide dynasty had yet any existence. The Parthian branch of that reigning family was overthrown, but the Armenian branch continued until A. D. 433,

nearly two centuries longer. But within this entire period Armenia was in contest with Persia. The Persians had two reasons for their doing so, namely, the existence of the Arsacide-dynasty in Armenia and her change of religion.

After the extinction of this reigning family, Armenia was divided between the Eastern Empire and Persia, the former having the western part of the country, the eastern part being possessed by the latter. The usurpers of Armenia tried to govern their respective possessions by various methods, but they succeeded better when they had native rulers, than with foreign governors.

Western Asia seems to be made for a theatre, and almost all the great actors in the annals of the dramatic history of the world enact their *rôles* there. Towards the close of the sixth century the sunny and sandy plains of Arabia had given birth to a person who was to be no less than a hero, a warrior, a lawgiver, and a founder of a new religion which shaped the destiny of millions of human beings and flooded many a country with the blood of its inhabitants. This was our self-made and called prophet of Arabia, Mohammed, who, with great difficulty, after finding some adherents, began to contend with his opponents, often attacking unawares wayfaring merchants on their way from the northern countries. The plunder and the booty taken from the conquered were freely distributed to his followers. This surely was a great attraction to the pillage-loving and war-delighting Arabs to swell the army of the prophet Mohammed. Arabia, Palestine, Syria, Mesopotamia, and Persia, one after the other, within a comparatively short

time, fell under the followers of Mohammed. Baghdad was made the capital of the Saracens, and the Persian portion of Armenia was governed by the rulers appointed at Baghdad by the Caliphs or successors of Mohammed. Now let the reader stretch the compass of his imagination to picture the most oppressed condition of the Christian Armenians under the zealous missionaries and soldiers of the Mohammedan religion, whose founder had only two alternatives for the conquered, to believe in his religion or to die. For there is no danger of overstating the cruelties, outrages, massacres, and tortures poured upon the conquered by Mohammed's missionary soldiers. Even a picture drawn by the wildest imagination will fall far below the sufferings of the people and the atrocities of the Mohammedans. The Armenians were often willing to let everything else go if they were left with their preferred faith, the religion of Christ. But even then were they not left alone. Therefore, compelled so to do, they often took arms to defend their religion and rights and perished sword in hand. It was thus since the introduction of Christianity into Armenia: "The history of Armenia presents but a melancholy picture to the friend of humanity. Rapacious neighbors, the enemies of Christianity, found a theatre for their unheard-of cruelties and oppressions in that beautiful land; the inhabitants of which were equally exposed to the outrages of Paganism and of Islam."

The condition of the provinces of Armenia governed by the Greeks was hardly any better. The Saracens were pushing their way westward and towards the north. The Greeks were becoming unendurable on account of

their prejudices and persecutions occasioned by such trifling differences in the rituals and ceremonies of the Armenian from the Greek Church. The state of things, indeed, was in a deplorable condition.

There is something marvelous in the annals of our history. Though the Armenians were surrounded by hostile and uncivilized nations and had such internal dissensions and contentions, yet the spirit of bravery, courage, and unconquerable love for liberty, as it were, sprang up from the very ashes and the dust of the burnt and ruined cities and towns; yea, even from the carcass-covered and blood-drenched soil of Armenia. Thus it was that about the end of the ninth century of our era a new dynasty in Armenia began to lift up the banner of liberty over the oppressed sons and daughters of the House of Togarmah. The worthy kings of this dynasty maintained their almost absolute independence nearly two centuries; they would have maintained it to the present time had matters not still grown worse and worse.

It was in the period of this dynasty that the Mongolian and Tartar tribes, who were scattered over the plains and table-lands of Central and Northern Asia, began to move westward in search of plunder and pasture-lands. These tribes had distinctive names in their country, but after leaving it they began to be denominated by the names of their leaders, like Seljukians, after Seljuk; Othmanlis or Osmanlis, after Othman or Osman. They were pastoral in their occupations; in disposition they were warlike; rapacious and predatory in their habits; nomadic in their mode of life, and surely Pagans in



practice of religion. They first settled in Persia, and there, having come into contact with the religion of Mohammed, they accepted it and entered the Mohammedan army. They excelled the Arabs in enthusiasm, in intolerance, and cruelty, especially upon the Christians. Indeed, the entry of the Mongolian hordes or the Turks into Western Asia was and still is the worst of all evils and the severest of all the calamities that ever befell the Armenians or any other Christian nation in Western Asia.

But the downfall of that dynasty which had maintained its existence nearly two centuries was not brought about by the hands of the merciless Arabs, nor by the hands of the barbarous Turks; though cruel and barbarous these are, but seldom do they with treachery and perfidy what they cannot with bravery.

Gakig was the last king of this dynasty, who had made himself both popular and beloved on account of his just and wise administration of the government. The Greek Emperor Monomachus demanded from Gakig the surrender of the capital Ani for some pretense, which King Gakig was not willing to do, and his reply to the emperor was, "I can never be prevailed upon quietly to relinquish my paternal inheritance to any individual." Hereupon the emperor sent a large force against the king; however, his troops were defeated. He again tried by force to accomplish his object, but it was unsuccessful; he then entered into an alliance with the Mohammedan governor of the districts bordering on the provinces of Gakig to ruin the latter, but this also proved a failure. The emperor pretended to be

appeased and entered into a friendship, inviting the king on a visit to Constantinople. Gakig doubted very much the sincerity of the emperor, but, alas! some of his chiefs who had conspired against him and were sharers of the guilt of the emperor prevailed upon him. Confiding in the solemn assurances of the emperor, and in compliance with the requests of his chiefs, he did go to Constantinople.

He was exiled by the perfidious emperor to an island. This dethroned king, deprived of his rightful crown and sceptre and paternal inheritance, after a period of thirty-five years of exile, was assassinated by the Greeks.

While King Gakig was an exile the Greeks took possession of the capital Ani and a large territory. The Seljukian Turks, who had settled themselves in Persia, were increasing in number and in power, and invaded Armenia. At their first incursion they desolated twenty-four provinces; at their second attack ruined many cities and towns and carried an immense number of the inhabitants into captivity. For the third time did they besiege the city of Arzu, where many had taken refuge, being a walled city. The inhabitants made a desperate resistance, but the enemy was too strong, and the Armenians too fatigued to fight any longer surrendered. The Seljukian Turks, after having taken possession of them, displayed a barbarism which almost equals that of Tamerlane; they massacred in cold blood one hundred and forty thousand of the people and carried as many into captivity and destroyed the city by fire. This doleful calamity took place in the year of our Lord 1049.

Several times during every year the Turkish and Tatar incursions took place, and the country devastated, plundered, and the people indiscriminately massacred or made slaves. These circumstances compelled the people to emigrate into safer districts. Some of the Armenian princes exchanged their vast territories with the Greek emperor for other provinces. Thus King Sennacherib transferred his immense territory of Vaspuragan to the emperor, and took instead of it the city of Sebastia (now Sivas) and the country about it, extending to the banks of the Euphrates.

The Armenians were rapidly increasing in the provinces of Cappadocia and Cilicia on account of the frequent invasions and incursions of the Seljukian Turks. Alp Arslan, the "Valiant Lion," succeeded Togrul Beg, Seljukian king, and invaded Armenia and wrested the entire country from the Greeks and captured Emperor Romanus in battle. His fearful career, however, was ended by the dagger of an enemy. His successor, Malek Shah, extended the empire from the shores of the Mediterranean on the west to the borders of China on the east. "In religion Seljukian sovereigns surpassed the other Moslems of their age in fierce intolerance, and thereby inadvertently provoked the famous crusades of the western nations. Upon wresting Jerusalem for a time from the dominion of the Egyptian caliphs, they visited with such hardships the resident and pilgrim Christians that Europe armed for their deliverance from oppression."

Only sixteen years before the last event had taken place one of the three attendants of the unfortunate

King Gakig, who had effected his escape with the other two when they were attacked by the assassins, was Reuben, a relative of Gakig, a man of warlike character and personal prowess. He resided with his son Constantine in Cilicia; his condition must have been very much like that of David when he was a fugitive from the face of Saul. Reuben was invariably victorious in his contests with the Greeks. He attacked and wrested the fortress of Parzhrpert (lofty fort), and from this time (A. D. 1080) he styled himself Reuben the First, assuming independent reign over the Armenians, who had increased in this region, having been driven from their original home by the cruelties of the Seljukian Turks.

In honor of the founder, this new dynasty was styled The Reubenian Dynasty, which lasted about three centuries. Meanwhile Malek Shah died, and the vast Seljukian Empire was divided into various principalities. One of these principalities occupied a large portion of Western Asia bordering on the Greek Empire, having its capital the city of Nice.

It was during the reign of Constantine, the son and successor of Reuben I., that the immense army of the Crusades for the first time marched into Western Asia, took Nice and various places, and laid siege to Antioch. But a terrible famine broke out in their camp. When the information of it reached Constantine and his chiefs, they sent an abundance of provisions to the army of the Crusaders.

This last dynasty of the Armenians in Cilicia was by no means in a favorable condition, while Western Asia was in a fearful agitation and in a tumultuous situ-

ation. The Seljukians, after losing their capital, Nice, made Iconium—which over ten centuries before had listened to the famous missionaries, Paul and Barnabas, tell the story of the cross—their capital, and made it resound with the “ezzen’s” of the “Muezzin” from the numerous minarèts, and become a source of great trouble to the Armenians. The Greeks, inflamed with like hatred and prejudice as before, were more or less in constant conflict with them. The Armenians, over-exultant because of the presence of the Christian forces of the Western nations in the East, were willing to enlist in aid of their cause by entering into an alliance with them. But the suspicions of some that these foreigners were anxious to bring the Armenian Church under the control of the Pope of Rome were sustained by the facts revealed in due time. Though their attempts proved unsuccessful, a schism originated in the Church, which, with its detrimental effect upon the Church and the people, still continues.

A new tremendous army of the Mongolians, under the command of Genghis Khan, made its appearance in Western-Asia; they spread all over Persia, Armenia, and Asia Minor destruction, devastation, and death, committing wholesale massacres, consuming the cities and towns by fire, and carrying away hundreds and thousands into captivity. Armenia has been over and over inundated with the blood of her inhabitants, enriched with their carcasses scattered upon her face; her beautiful and bright sky was often rendered foggy and smoky on account of the conflagrations of her immense cities and numerous towns, kindled by the enemies;

her beautiful sons and daughters were torn away from the bosoms of their parents, carried away as captives and sold for slaves ; her magnificent churches and monasteries were converted into mosques and "tekes." Yet "the House of Togarmah" marched on through these tremendous seas of oppression, persecution, cruelty, and injustice, from a remote antiquity to the end of the fourteenth century of our era, lifting up the old, centuries old, flag of liberty, torn to pieces and ready to fall into an irreparable dissolution.

No doubt the object of the popes, who urged the Western sovereigns to raise crusades against the Mohammedans, and kept them engaged in this unsuccessful enterprise for a length of time at the expense of an immense wealth and millions of human lives, was twofold ; to exercise their sublunary power over these potentates, and to further their influence over other Christian nations in the East.

But they signally failed in their purpose. There came a time that the popes had no influence over the kings of Europe. And the Crusaders in the East rendered their names detestable forever, both to the Christians and non-Christians. "In 1204 (Christian era) the capital (Constantinople) was captured by the Crusaders, whose conduct fixed an indelible stain upon the name of the Franks throughout the East, especially as it is contrasted with that of the Mohammedans, who, a few years before, had conquered Jerusalem. When Saladin entered the latter city the Church of the Holy Sepulchre was respected, and the conquered Christians remained in possession of their property ; no confiscations

were made of the wealth of the non-combatants. But the vaunted chivalry of the Papal Church plundered a Christian city without remorse, desecrated its shrines, and maltreated its inhabitants, while the profane cry of "God will it!" was raised to excite each other to act the part of brigands and debauchees. Sacred plate, golden images of saints, and silver candelabras from the altars; bronze statues of heathen idols and heroes, precious works of Hellenic art; crowns, coronets, thrones, vessels of gold and silver; ornaments of diamonds, pearls, and precious stones from the imperial treasury and the palaces of the nobles; jewelry and precious metals from the shops of the goldsmiths; silks, velvets, and brocaded tissues from the warehouses of the merchants, together with coined money, were accumulated in vast heaps as spoils to be divided by the victors. A few of the crusading clergy endeavored to moderate the fury which the bigoted prejudices of the Latin Church had instilled into the minds of the soldiery against the Greeks; but many priests were as forward as the most abandoned of the troops in robbing the temples of a kindred faith."\*

Our Saviour's words were literally fulfilled; with what measure the Greeks so often had measured and dealt with the Armenians, it was meted to them by the hands of the Crusaders; yet such a conduct of the Crusaders with the Christians, and undoubtedly a conduct ten times worse than this towards the Mohammedans, accounts for the determination and fury of the latter

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\* "The Turkish Empire," pages 238, 239.

against the Christians. The reply of Melick Nasr, the Egyptian sultan, to an application of the Armenian King Leo II. for a treaty of peace, was the following: "I will never make peace with you until you promise on oath not to hold any correspondence or communication with Western nations." Often did the Mohammedan powers imagine that the Armenians had again stirred up the Western nations, that they were marching against them in greater force than ever before, and then they would attack the cities and towns of the Armenians and commit all manner of atrocities, thinking that this might be their last opportunity.

The Armenian independence of Cilicia was surrounded by the Ottoman power on the west, constantly growing in strength and in numbers; on the east and north by the Mongolian invaders under such leaders as Togrul Beg, Alp Arslan, Genghis Khan, Tamerlane, and others, who deserve to be called the greatest warriors and the most cruel sons of the world; on the south by the Mohammedans of Egypt, under the reign of the Mameluke sultans, who were no less formidable than the previous two both in hatred and cruelty toward the Christians.

After the withdrawal of the Western nations—or rather their being driven out from the East—in full satisfaction of their complete failure either to maintain their position or ameliorate the oppressed condition of the Oriental Christians under the Mohammedans, the latter had but little difficulty in destroying the independence of the Armenians in Cilicia. By various incursions of the Mohammedans of Egypt into Cilicia,



the Armenians were reduced in strength and in numbers; finally a vast army of the enemies marched against them. These missionary soldiers of Mohammed, indeed brutes in character and nature, though clad in clayey garments of human forms, spread themselves all over the country. No city, town, or village, no building of any value, whether church, monastery, or dwelling, and no human being of any age or sex that fell in their hands, was spared; they slaughtered every human being and burnt to ashes every building or razed it to the ground. In their execution of the unfortunate victims fallen into their hands they did not leave any mode untried; "the deceitful above all things and desperately wicked heart" of a depraved human creature could not have suggested any new method of torture that these Mohammedans did not devise and experiment upon their captives. King Leo VI. and the garrison surrendered on the condition that their lives would be spared; the Egyptian general promised this on oath; Leo was fettered, and with his family carried to Cairo in the eleventh year of his reign (A. D. 1375).

The king and his family, after serving a period of imprisonment at Cairo, were freed by the mediation and valuable presents of the king of Spain from their imprisonment. Leo, with his queen and daughter, went to Jerusalem; there he left them at their own request and then visited the European countries. On the 19th of November, A. D. 1393, he ended his mortal career at Paris. "Leo, king of Armenia, was of small stature, but of intelligent expression and of well-formed features. His body was carried to the tomb clothed in royal.

robes of white, according to the custom of Armenia, with an open crown upon his head and a golden sceptre in his hand. He lay in state upon an open bier hung



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CATHERINE KORNARO, THE LAST QUEEN OF ARMENIA.

with white and surrounded by the officers of his household, clothed all of them in white robes. He was buried by the high altar of the Church of the Celestine.”

The enemy had rendered the country a complete desert, and it still remains so. The people also fell under the iron yoke of the Mohammedan power, and still suffer all the injustice and cruelties of such a government as that of Turkey, which has no excuse for its existence.

## CHAPTER IV.

### THE ARMENIANS IN THE PERIOD OF THEIR SUBJECTION.

THE Mameluke sultans of Egypt were the unhappy instruments in overthrowing the Armenian dynasty of Cilicia, but they did not enjoy the privilege of ruling over Armenia or the Armenians. The course of events was taking a different shape.

By a successive influx of the Mongolian hordes into Western Asia, during the tenth, eleventh, and twelfth centuries, the power of the caliphs of Baghdad was broken into pieces and a vast empire was formed by the Seljukian Turks. After the death of the third sovereign, Malek Shah, the empire was divided into various principalities. One of these became a kingdom of considerable importance, and lying on the frontier of the Greek Empire, having first Nice, afterwards Iconium, its capital. The same influx of the Mongolian invaders had not stopped yet on the one hand; on the other hand the Western crusaders did render some service in reducing or annoying this kingdom, while the Mameluke sultans of Egypt were by no means at peace with the Seljukian Turks.

The turbulent condition of Western Asia at this period (thirteenth century) could afford the growth of

a new power or dynasty, provided this dynasty was in sympathy with the prevalent religion, Mohammedanism, and congenial with the invading hordes. Unfortunately for the Christians, both in Western Asia and Eastern Europe, we find a power, growing out of a nomadic tribe into a formidable empire, which held the Christian world in terror for several centuries. The following is the origin of this empire:—

“About the middle of the thirteenth century a tribe of Turks, not of the stock of Seljuk, driven forward by the Mongol invaders, left their camping grounds in Khorasan and wandered into Armenia in search of undisturbed pasturage. After seven years of exile, deeming the opportunity favorable to return, they set out to their ancient possessions. But while fording the Euphrates the horse of their leader fell with him, and he perished in the river. A spot upon its banks now bears the name of the tomb of the Turk. Upon this accident occurring the tribe was divided into four companies by his sons, and Ertogrul, the warlike head of one division, resolved to turn to the westward and seek a settlement in Asia Minor. While pursuing his course he descried two armies in hostile array. Not willing to be a neutral spectator of the battle, he joined himself to the apparently weaker party and his timely aid decided the victory. The conquered were an invading horde of Mongols, the conqueror was Aladdin, the Seljukian sultan of Iconium, and Ertogrul received from the grateful victor an assignment of territory in his dominions for himself and his people. It consisted of the rich plains around Shughut, in the valley of the

Sangarius, called the "country of pasture," and of the Black Mountains on the borders of Phrygia and Bithynia. The former district was for his winter abode; the latter for his summer encampment. In this domain his son Othman, or Osman, was nurtured, who became the founder of a dynasty and an empire. From him the Turks of the present day have the name of Ottoman, or Osmanli, which they universally adopt, rejecting that of Turk with disdain as synonymous with barbarian."\*

"The shepherd, warrior, and freebooter were united in his (Othman's) character." He was dependent on the sultan of Iconium during the life of the latter, "but he was otherwise free to prey upon his neighbors and govern his dependents." After the death of the sultan, who had no sons to succeed him, his kingdom was divided, and Othman practically became an independent ruler. He increased and extended his power and territories by gradual encroachments upon the Grecian dominions and repeated inroads year after year. He captured Broussa and made it the capital of his government. His son and successor, Orchan, extended the bounds of Othman's territories with astonishing rapidity. He crossed the Straits of Hellespont and Bosphorus. He appointed his brother, Aladdin, vizier. Aladdin created the system of the standing army in the year 1330. "But the soldiers (taken from the Turks) proved intractable and could not be brought to submit to the strict discipline involved in military organization. To obviate this difficulty the expedient was resorted to

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\* "The Turkish Empire," pages 6, 7.

of rearing up in the doctrine of Islam the children of the conquered Christians, inuring them from youth to the profession of arms and forming them into a separate corps. This 'black invention,' as Von Hammer truly characterizes it, was adopted by Aladdin at the instance of Kara (the black) Chalil Chendereli, the judge of the army, and he adds, has 'a diabolical complexion, much blacker than the gunpowder almost contemporaneously discovered by Schwartz (black) in Europe.'

"Hence arose the Janissaries, a name which the west-erns have corrupted from the Turkish *Jenicheri*, signifying the 'new troops.'

"The corps continued to be recruited by the children of captives taken in war, or by those Christian subjects, an inhuman tax of every fifth child, or of one child every fifth year, being rigorously levied upon the families. The number of the Janissaries, originally one thousand, was successively raised to twelve, to twenty, and to forty thousand, immediately connected with the court, besides a much larger number scattered through the provinces. Hence it has been estimated that not less than half a million Christian children were cruelly torn from their parents, compelled to embrace Islamism, and trained to maintain it with the sword. At length, in the reign of Mohammed IV. (A. D. 1648-1687), the custom began of admitting into the regiment the children of the soldiers themselves; and, after this innovation, the Janissaries became a kind of military caste, transmitting from father to son the profession of arms.

"In the days of their pristine vigor the new troops were distinguished by their fanaticism and valor.

Through upwards of three centuries, marked by a long series of great battles, they sustained only four signal reverses, chiefly from Tamerlane in 1402, and John Huniades, the Hungarian general, in 1442. But during that period they extended the petty kingdom of Broussa over the vast dominions of Constantine the Great, and made known their prowess from the walls of Baghdad to the gate of Vienna, and from the Caspian Sea to the Nile, while their name was the common terror of Christendom.”\*

The reader will see at once the reason of our apparent deviation and giving this brief account of the origin and growth of the empire of the Turks, with whom the Armenians mostly had to do during the last five centuries, that the brilliant conquests have not been accomplished by the Tartar Turks, but by the Christian youths, who were cruelly torn away from their parents and paternal Christian religion, from their early childhood and compelled to embrace Islamism, and inured to the profession of arms to maintain the religion of Mohammed with the sword.

A considerable number of the Armenians, driven from the faces of the Mongolian invaders, had chosen for themselves the life of voluntary exiles in the Grecian

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\* “The Turkish Empire,” pages 18, 19, 20.

The Janissaries, who had refused submission to the mandate of Sultan Mahmoud II. to enter into a regular military discipline, were assailed by the “faithful” as rebels against the lawful successor of the Prophet, “and three hours sufficed to annihilate the body whose military ascendancy had once made the sovereigns of Europe tremble abroad, as it had the sultans at home.” This event took place in 1826 in the capital of the empire.



provinces, and after the overthrow of their Christian independence, towards the end of the fourteenth century—at this time the Turkish Empire was nearly a century old, Othman began to reign in A. D. 1299—many Armenians became a ready prey to the fanaticism of the Turks.

How many thousands of their children were alienated from their paternal homes and home altars to adopt Mohammedanism, to swell the number of the Janissaries; how many thousands of families were compelled to exchange the religion of Christ, which is the religion of love and chastity, with the religion of Mohammed, which is the religion of sensualism and tyranny; how many thousands were massacred because they could not obey such an infernal behest, it is surely impossible to tell. But suffice it to say that these questions are not imaginary possibilities, but actualities performed by our fanatic Mohammedans, and instances are not wanting even at this present day.

While the expatriated Armenians were so cruelly treated by the Turks in the western and central part of Asia Minor, those in Armenia proper received one of the severest calamities ever inflicted upon men. The scourger of this infliction was the famous Mongolian savage and warrior, Lenk Temour, commonly called Tamerlane. He made himself the master of an empire extending from the walls of China to the shores of the Mediterranean, having Samarcand for his capital. He marched with an immense army in 1387 against the Persians and subdued them within a short time, and he then fell upon the Armenians; from the city of Van to the city of Sebastia (Sivas), from the one end to the

other of Armenia, no city, town, or village escaped the notice of this rapacious potentate, but he reduced them to ruinous heaps and ashes; he slaughtered a great number of the inhabitants, sparing the youths as captives. The inhabitants of the latter city (Sivas) surrendered on his solemn promise that "no soldier of his will lift up the sword on them." He, however, was true to the letter, but not to the spirit of his promise. Four thousand soldiers were roasted to death, great multitudes were buried alive, and thousands of young and old, whose hands and feet were tied, were thrown together and trampled under the feet of the horses. The spot upon which this barbarous mode of massacre took place to this day bears the name of *Sev Hokher*, signifying in the Armenian language the "Black Plains."

He then attacked the Turks, who received a signal defeat, and Sultan Bajazet I. in vain attempted to effect his escape; he was captured, and he possibly died in captivity about 1402.

"For a few years Timour was the undisputed lord of Asia, master of the original seat of Ottomans, reigning in all the splendor of the ancient caliphs of Samarcand, till death removed him to the presence of that awful Being whose laws he had violated and whose creatures he had destroyed." He died in 1406, in his capital, Samarcand.

The magnificent city of Constantinople, after being the metropolis of a Christian nation over eleven centuries, fell into the hands of the barbarian Turks. In vain, and too late, did the Greeks realize their critical condition, and struggle against the angel of death. The

capture of Constantinople by the Turks filled the European nations with consternation. The following is from the letter of Pius II., the Pope of Rome, who tried to raise a crusade against the Turks:—

“The Strait of Cadiz has been passed, and the poison of Mohammed penetrates even into Spain. \* \* \* In the other direction, where Europe extends eastward, the Christian religion has been swept away from all the shores. The barbarian Turks, a people hated by God and man, issuing from the east of Scythia, have occupied Cappadocia, Pontus, Bithynia, Troas, Pisidia, Cilicia, and all Asia Minor. Not yet content, counting on the weakness and dissensions of the Greeks, they have passed the Hellespont, and got possession of nearly all the Grecian cities of Attica, Boeotia, Phocis, Achaia, Macedonia, and Trace.

“Still, the royal city of Constantinople did remain the pillar and head of all the East, the seat of patriarch and emperor, the sole dwelling-place of Grecian wisdom. \* \* \* This, too, in our own day, while the Latins, divided among themselves, forsook the Greeks, has that cruel nation of Turks invaded and spoiled, triumphing over the city that once gave laws to all the East.

“Nor is their savage appetite yet satiated. The lord of that unrighteous people, who is rather to be called a dark brute than a king, a venomous dragon than emperor, he, athirst for human blood, brings down huge forces upon Hungary. Here he harasses the Epirotes, and here the Albanians; and, swelling in his own pride, boasts that he will abolish the most holy gospel and all

the law of Christ, and threatens Christians everywhere with chains, stripes, death, and horrid torments.”

Even the great reformer, immortal Luther, “composed a once popular prayer, suited to the times, to be sung as a hymn in the churches; and Robert Wisdome, afterwards Archdeacon of Ely, appended a translation of it to the metrical version of the Psalms, by Steinhold and Hopkins. It commences with the lines:—

‘Preserve us, Lord, by thy dear word,  
From Pope and Turk, defend us, Lord.’”

The cruelties of Tamerlane had already caused thousands of Armenian families to emigrate still westward; all these, and those dwelling in Cilicia, Cappadocia, Pontus, and Asia Minor, became subjects to the Ottoman Empire. Sultan Mohammed II. appointed Bishop Ovaghim, of Broussa, patriarch over the Armenians in his dominions in 1461, with certain privileges, and as well as the representative, and the responsible one, for his nation. This patriarchate was established at Constantinople; after its capture it became the capital of the Ottoman Empire, and so it continues to this day.

After some bloody conflicts in Persia and Armenia by hostile claimants for supremacy over these countries, Shah Ismail had founded the Suffavean dynasty of Persia in 1499. The Suffaveans claimed that Ali, the fourth caliph, would have been the immediate successor of Mohammed and the head of Islamism had Abubeker Omar and Osman not usurped themselves and seized his right. They, moreover, claimed lineage from Ali, and thus the lawful successors of Mohammed. The

Osmanli sultans repudiated this right and descent. This difference between the Mohammedan Turks and Persians furnished these two Islam nations with an occasion of constant war and bloodshed. But alas! the noble land of Ararat had to furnish them the battlefield, and the unfortunate "House of Togarmah" to suffer the doleful consequences of their sanguinary conflicts.

Shah Abbas, "a magnificent barbarian," was one of the shahs of Suffavean dynasty, and he was preparing for war with the Turks in 1605. Fearing that he might be compelled to cede Armenia to the latter, he gave orders to his army to immediately vacate as many cities and towns as possible, and to burn them to ashes, and drive the inhabitants into captivity. Within a short time many a city and town lay in ruins, and the country was converted into a fearful condition of desolation. Thousands sought refuge in the mountains and caves. Some found a refuge but others found only the enemy, and fourteen thousand families were led into captivity.

This great host of captives was composed of the venerable patriarch, bishops, priests, vartabeds, old men and women; the children of all ages; mothers with their infants in their arms, baptizing them with their tears; the gallant looking young men and beautiful maidens. These all indiscriminately were driven by the Persian soldiers to the banks of the Araxes, where some rafts and galleys were in readiness to hasten their crossing the swift waters of the river. Many gallant husbands and knightly brothers who were determined to protect their beautiful but unfortunate wives and sisters, even

unto death, found watery graves in the river Araxes from the hands of the brutally lustful soldiers and officers. Opposite Ispahan these captives were settled and built New Jula (some write Julfa). The Jula proper in Armenia was destroyed by Shah Abbas. The contest between the Turks and Persians over Armenia lasted more than two centuries, beginning in 1512 by Sultan Selim I. till the early part of the last century. Hardly had they signed a treaty of peace when there was another power creeping down the Caucasus. Peter the Great of Russia was too great to miss the opportunity of taking a portion of that historic land of Ararat. His successors, too, very faithful to the charge delivered to them by him, though faithless to their promises, did the same.

The Russians contended with the Persians over a portion of Armenia and other provinces belonging to the latter from 1772–1829. In this contest the Armenians rendered a signal service to the Russians and decided the victory for Russia. The promise of liberty for their heroic service and bravery made by the Russians was intended to be abject servitude and ignominious exile.

“From 1813 to 1829 the Armenians appeared to think their emancipation at hand. Russia stood in need of them to make a diversion against the Ottoman forces, and held out to them the hope of becoming an independent principality, under the protection of the Czar. Her promises were believed, and, in their devotion to their destined liberator, they withstood for more than six weeks an army of eighty thousand Persians who

were marching against Russia, and prevented them from crossing their frontier; but these services reaped a poor reward, for not only were the Russians faithless to their promises, but they seized the opportunity of some trifling disturbance in the country to lay violent hands on the venerable Archbishop Narses, who was dragged in the first place to St. Petersburg and afterwards banished to Bassarabia, whilst several of the Armenian chiefs were scattered in exile through foreign countries, or carried off to Russia to be heard of no more."\*

Russia also wrested from the degenerate Turkish Empire at times, especially in 1878, after the Russo-Turkish war, a large territory and the important city of Kars of Armenia. As it has been already said, the unfortunate land of Ararat is now divided among these three empires; the Russian, Persian, and Turkish, the largest portion of it being still under the rule of the latter.

From the above brief history given in a cursory manner it will be easily understood that the Armenians have been subjected to all kinds of cruelties. Owing to the calamitous wars, merciless persecutions, voluntary and involuntary exiles, and emigrations into different countries, they have been often justly compared to the Jews. Scattered like them all over the globe the Armenians are met with in every commercial city throughout Europe and Asia. But the great majority of the nation still dwells in the land of Ararat and in the Turkish

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\* "Letters on Turkey," volume II., page 340.

Empire. There are over two hundred thousand Armenians in the city of Constantinople and as many in other cities of European Turkey and other European countries. The number of the Armenians in Asia Minor and Armenia proper under the Turkish rule does not fall below two millions and a half. "The three Eyalets, 'Viliets' (government) of Erzroum, Diarbekir, and Kurdistan contain many villages, peopled entirely by Armenians; and in these provinces, notwithstanding frequent emigrations (owing to the atrocities of the Kurds and Turks), the Armenians preserve a numerical superiority over the Turkish and Turcoman races."

The Armenians live in their respective villages, towns, and cities. In those cities and towns where they are not the only inhabitants, but there are other nationalities like the Turks and Greeks, the Armenians live in certain districts clustered by themselves, having sufficient number of churches and schools attached to them for their religious and educational wants. The dwellings in the villages and towns in the interior are of primitive style, either being of unhewn stone entirely, or half of stone and half of sun-dried bricks with flat roofs; first large logs or beams laid crosswise and supported with strong pillars, then covered with roofs and earth and dirt, with a thickness of two or three feet, and then hardened to prevent leaking. But sometimes "through idleness of the hands the house droppeth through." (Ecclesiastes x. 18.)\*

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\* See also Proverbs xix. 13 and xxvii. 15.



Some of these villages are founded on the hillsides, and the roofs of the lower row of houses are on the same level with the street above, or with the yards of the houses above. Some travelers, careless in their observations or basing their statements on the information of others, betray incorrectness in their assertion in regard to these houses when they state that "the inhabitants (are) literally dwelling under ground."

The villagers and some inhabitants of the towns are exclusively occupied with agricultural pursuits and raising and tending cattle and sheep, their lands and folds being within a distance of several miles from the villages and towns. The farmers go to their different fields of labor in the morning early and return in the evening to their homes. They cannot, as the farmers of this country do, live on or near their farms to save time and labor on account of the impotency or rather reluctance of the Turkish government to protect them from the robbery, thefts, plunders, and murders perpetrated by the Circassians, the Kurds, and Turks, especially the former two, who are human pasasites on the Christian inhabitants of the Empire.

In Armenia many families could be found, still some may be found, living in a patriarchal style like the families of Jacob and Job; the younger sons and grandsons of these families with the hired servants tending the flocks and following the herds like Jesse's younger son. But not the few of them met, and do still meet, the same fate that the servants of Job did, and have been reduced to the most distressing misery.

The life of an Oriental shepherd is a most difficult one,

not only because it is exposed to dangerous conflicts with robbers, thieves, wild beasts, and ravenous wolves, but also the irksome anxiety to find green pastures and still waters to lead the flocks thereto, and especially the feeling of loneliness day and night and the compulsive association with the mute creatures to call them by their



ORIENTAL CART.

names. The shepherds, however, often derive great comfort and pleasure in playing on their flutes, and the sheep seem to delight to listen to those pensive but melodious tunes, while the shepherd-dogs, with their accredited faithfulness, always follow the flocks.

The farming implements are also, like the mode of cultivation, in primitive simplicity. The plows, planters,

sowers, cultivators, reapers, self-binders, threshing machines, &c., which are so common in this country and save so much labor and afford facility of work and increase the produce, are unknown among our farmers. The employment of oxen and tamed buffaloes instead of horses in some hilly and rocky districts for hauling heavy loads on farms might be justifiable, but in a good many places and purposes the horses could be employed with great advantage, but they are not, except for riding and traveling.

It is due to the inexhaustible fertility of the land and to the industry of the people, and not to the modern improvements or advantageous circumstances, that the inhabitants of Armenia do not starve. If we, moreover, remember the absence of railroads and good roads, the difficulty of transportation of the products into the market, the dangers encountered in traveling from the highway robbers, which paralyze, to a great extent, the spirit of enterprise and energy of the farmer, we will be surprised to know that not only do they make a living, but also thousands of bushels of grain are annually exported into the European countries.

“The rural population, especially in Turkish Armenia, retain the manners and habits of their forefathers, and are wholly employed in husbandry and in pasturing their cattle and flocks in the rich plains of Armenia. They are more advanced in agriculture than the Mussulmans; and if the government would only assist their efforts by the construction of roads, and establishing facilities for intercommunication throughout the country, agriculture would progress instead of retrograding as at the present

day. For example, in the province of Van a peculiar kind of wheat was formerly cultivated, of excellent quality, and resembling in productiveness the many-eared wheat of Egypt, but, from neglect, it has now almost disappeared."

In every village, town, and city of Armenia one, two, or more churches are, according to the size of the place and number of the Christian inhabitants, sure to be found. Some of these towns or villages, which are wholly or mostly inhabited by the Mohammedans, who seized the property of the Christians and drove them out of their houses, have also converted their churches into mosques.

Some of these churches are of great antiquity, and some of them only a few centuries old, but they invariably are substantial buildings throughout the country. One of the peculiarities of these churches also is that their entrances or doors are quite small and low. This is not true of the comparatively modern city churches. The reason of this peculiarity was, and still is, in the interior, to prevent the Mohammedan persecutors and conquerors, who pride themselves and take great delight in desecrating the sacred edifices of the Christians by putting their horses into the churches and converting them into stables, as the greatest insult to Christianity and signal triumph of Mohammedanism over the former. Sultan Bajazet, about the end of the fourteenth century, the historian informs us that, "elated by his successes, contemplated a campaign in the heart of Europe, and boasted that he would one day feed his horse at Rome with a bushel of oats on the altar of St. Peter's." What

Bajazet and others, of the same character and disposition, contemplated and boasted they would do in Europe, so often both long before and after him, they did perform in Armenia and elsewhere, and even in a worse manner, as the following verse, composed and recited by our "prince of poets," the immortal Nerses Shnorhali, in the twelfth century on such an occasion, has often been repeated on similar occasions, subsequently occurring, even to this present time:—

“Close by the altar in the sacred fane,  
Where daily God's own paschal lamb was slain,  
Hadji, the impious, made vile harlots sing,  
And drunken broils throughout the temple ring.”

The Armenians living in larger towns and cities are engaged in various occupations of life. The following trades are almost exclusively in the hands of the Armenians in Asiatic and partly in European Turkey: Locksmithing, blacksmithing, coppersmithing, goldsmithing, watchmaking, shoemaking, tailoring, weaving, printing, dyeing, carpentry, masonry, architecture, &c. And some are grocery, hardware, and all sorts of storekeepers, and some others are peddlers, traveling merchants, merchants, money-brokers (*Sarafs*), bankers, lawyers, and physicians. “The Armenian nation,” says a writer, “is the life of Turkey.” Another says, “They are a noble race, and have been called ‘the Anglo-Saxons of the East.’ They are an active and enterprising class. Shrewd, industrious, and persevering, they are the bankers of Constantinople, the artisans of Turkey, and the merchants of Western and Central Asia.”

Hardly will it be necessary to adduce numerous statements of many European and American observers, some of whom know the Armenians far better than many an Armenian himself, but let us suffice with the following testimony of Rev. Dr. H. G. O. Dwight, one of the first missionaries of the American Board among the Armenians:—

“The principal merchants are Armenians, and nearly all the great bankers of the (Turkish) government; and whatever arts there are that require peculiar ingenuity and skill, they are almost sure to be in the hands of Armenians. In one word, they are the Anglo-Saxons of the East.”

The above statements are made undoubtedly and comparatively of the modern Armenians, but in order that the reader might not be misled to lightly think of the Armenians of old as lacking the ingenuity, skill, and the spirit of enterprise, we will cite also two statements from secular and sacred history to show that the ancient Armenians were not much behind the Anglo-Saxonism of the Armenians of the present time.

Herodotus, the great historian, who lived in the fifth century before the Christian era, tells us that next to the marvelous city of Babylon were the boats, constructed in Armenia by the Armenian merchants in the following manner:—

“But the greatest wonder of all that I saw in the land, after the city itself, I will now proceed to mention. The boats which come down the river (Euphrates) to Babylon are circular, and made of skin. The frames, which are of willow, are cut in the country of the Armenians above

Assyria, and on these, which serve for hulls, a covering of skin is stretched outside, and thus the boats are made, without either stem or stern, quite round like a shield. They are then entirely filled with straw, and their cargo is put on board, after which they are suffered to float down the stream. Their chief freight is wine, stored in casks made of the wood of the palm-tree.

“They are managed by two men, who stand upright in them, each plying an oar, one pulling and the other pushing. The boats are of various sizes, some larger, some smaller; the biggest reach as high as five thousand talents burthen. Each vessel has a live ass on board; those of larger size have more than one. When they reach Babylon the cargo is landed and offered for sale, after which the men break up their boats, sell the straw and frames, and, loading their asses with the skins, set off on their way back to Armenia. The current is too strong to allow a boat to return up-stream, for which reason they make their boats of skins rather than wood. On their return to Armenia they build fresh boats for the next voyage.” \*

The prophet Ezekiel, in his enumeration of the ancient merchant nations who were engaged in mercantile pursuits with the merchant nation of the Phœnicians in the marts of the commercial city of Tyre, speaks of the Armenians under the popular appellation of “the house of Togarmah.” “They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.” (Ezekiel xxvii. 14.)

The descendants of Togarmah, on account of their

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\* Rawlinson's Herodotus, book I., page 104.

industry, ingenuity, and intelligence, have accumulated great wealth, and demanded, yea, extorted, from the indolent Turks such high trusts in the government and its affairs; but by the jealousy, cruelty, and cupidity of the latter many of them have been precipitated from their elevated state and prosperity into terrible misery, often ending only with execution, as the following and similar inscriptions on their tombstones and on the pages of history will abundantly prove:—

“The most remarkable circumstance is that those Armenians who have undergone execution have the modes of their death commemorated on their sepulchres by the effigies of men being hung, strangled, or beheaded. In explanation it is stated that having become wealthy by their industry, they suffered as victims to the cupidity of former governments, not as criminals; and hence their ignominious death was really honorable to them and worthy of a memorial. An inscription on one of the tombs of this class is as follows:—

‘ You see my place of burial here in this verdant field.  
 I give my goods to the robbers,  
 My soul to the regions of death;  
 The world I leave to God,  
 And my blood I shed in the Holy Spirit.  
 You who meet my tomb,  
 Say for me  
 “ Lord, I have sinned.”  
 1197.’”\*

It was Sultan Mohammed II. who first appointed

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\* The Turkish Empire, page 261.

The date possibly is the Armenian, which begins 551 A. D., which brings up to 1748 A. D.

Two wealthy and influential Armenians, who were especially



Bishop Ovaghim, of Broussa, patriarch over the Armenians in his dominions in 1461. This custom of appointing of the patriarchs by the sultans of Turkey continued for a long time. But it did not prove to be the proper way on account of the abuses of procuring the office, and unqualified persons often obtaining the appointment by the influence of their friends.

The nation, therefore, obtained the right of appointing their own patriarch from the Porte; this national appointment, however, had to be ratified by the sultan of Turkey.

At two different times two more grants were received from the Porte, namely, to have two distinct councils, the one ecclesiastical and the other civil. The former was composed of fourteen clergymen, the latter of twenty members from the laity, and the members of these councils were also elected by universal suffrage; the patriarch was the chairman of both of these councils.

The Ecclesiastical Council has its sphere of action in religious matters and is the the highest authority in the Turkish Empire. The Civil Council is the civil authority, and has four sub-councils under its supervision through which to operate, namely, Council of Revenue, Council of Expenditure, Judicatory Council, and Educational Council. These names indicate the sphere of their activity.

This mode of operation or division of the work is carried out into the provinces of the Turkish Empire

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connected with the government, were beheaded in the middle of the last century, and four others were executed in 1817, who also were holders of high places in the governmental affairs.

wherever there are sufficient Armenians to justify the existence of these councils. And all the councils and sub-councils in the provinces and in the districts of the capital are amenable to the General Ecclesiastical and Civil Councils, and these councils are responsible to the patriarch and the patriarch to the Porte.

Although such grants have been made and privileges accorded and many other promises of reforms uttered and recorded by the Turkish government at various times to ameliorate the oppressed condition of the Armenians, yet most of these grants, privileges, and promises now have their existence only as dead letters.

It has been said before that the Armenians are now, more or less, scattered all over the globe like the Jews. The condition of those in India is far better than that of those in Persia, Turkey, or Russia. Being subject to a comparatively just and Christian government, they enjoy all civil and religious privileges, consequently they are both wealthy and influential, and some hold important positions in the queen's government in India.

At Calcutta they have a bishop, churches, schools, and an Armenian press. They have better educational advantages both in the English and the Armenian languages. The Armenians are also conversant with the language of the country wherever they are found.

The Armenians in Persia, or under the Persian rule, have not a very desirable condition, from a religious and educational point of view. And those especially living in Western Persia or Pers-Armenia, are also subject to all sorts of cruelties by the hands of the Kurds, with whom they unfortunately live.

The most of them, however, are at this time free from the present tribulation that their brethren are undergoing in the hands of "the unspeakable Turk." In the summer of 1890 many Armenians found refuge in Persia from the atrocities of the Kurds and Turks. The shah of Persia is very anxious to get as many Armenians as possible into his kingdom, knowing the value of their industry, intelligence, and useful occupations.

Russia having wrested from Persia and Turkey a large portion of Armenia in this century, there are now over one million Armenians in the Russian provinces of Armenia, beside a good number of those in the commercial cities of the same empire.

The financial condition of the Armenians in Russia might be pronounced pretty fair. "The Anglo-Saxons of the East" have proved their shrewdness in business and industry in character there, too, and, according to a recent writer, in the city of Tiflis money is controlled by the Armenians. But from a religious and national point of view the Armenians in Russia are in a serious danger. The policy of the government is to Russianize other nations, both ethnically and ecclesiastically.

The Russian government took occasion of a trifling disturbance and issued an order to take possession of the Armenian schools, and this order was carried out by military force in 1885, while the late Catholicos had not yet succeeded to his predecessor's vacant post.

The properties, consisting in real estate of the monastery of Echmiadzin, where the seat of the Catholicos is, were seized upon by the government, and the monastery and its schools were supported by the governmental

money for a few years, but this support was gradually reduced, so much so that now the few inmates of the monastery can hardly live on it, and the monastery is not able to support any schools as it used to do before with the plenteous income from the numerous villages and farms.

The very country where the forefathers of the Armenians lived centuries before the Russian nation had any existence, or, if any, it was in the embryonic state among the barbarous Scythians, and by the very bravery and lives of many Armenians this country was extorted from the Turks for Russia, and it is strange, but nevertheless a fact, that the Armenian cannot own land in his own country, because he is a subject of the Russian government.

In the summer of 1890, while the country of Armenia, under the Turkish rule, was in a turbulent condition, some Armenians crossed the boundary line and fled into an Armenian monastery in Russian Armenia for a refuge from the Kurds and Turks. Most naturally were they protected and cared for by the priests and monks in the monastery. This was a pretense for the Government to demand, or rather order, the imprisonment, and afterwards the exile, of those clergymen who sympathized with their persecuted brethren and cared for them.

It will be a violation of our intention and the limits of brevity of this present work, to dilate on this subject, to point out the unjust policy of the Russian government, and her constant effort to absorb the Armenian nation and church in her dominions by compulsive

teaching of the Russian language instead of the Armenian in the Armenian schools.

The Armenians have unfortunately learned cordially to hate the Turks on account of their cruelties for centuries. The Russians also are making themselves as detestable as the Turks, not only to the Armenians, but also to all other nations who love justice and delight in mercy.

A proximate estimate of the number of Armenians in different countries in the world may be given as follows: Two million five hundred thousand in the Turkish Empire, both in Armenia proper and in the different parts of the empire; one million three hundred thousand in Russian Armenia and other parts of the same empire; one hundred thousand in Persia, India, and other parts of Asia; twenty-five thousand in the Austrian Empire; seventy-five thousand scattered in various countries of Europe, America, and the rest of the world; four millions the total.

The Armenians, besides the language of the country wherever they may be found, speak their own tongue, which is a distinct language of itself, and belongs to the Indo-Germanic family of languages. There are, however, two Armenian languages, the ancient and modern; the former was the language of the pre-Christian era, and after the conversion of the nation to Christianity, and the translation of the Bible into it, it became the standard language of the literature. "In its syntactical structure the old Armenian resembles most nearly the classical Greek." Its close relation to the Sanskrit, ancient Persian, Greek, and Latin might be pointed out by

numerous words commonly found in these and Armenian languages.

The modern Armenian language has been elevated to the dignity of a respectable language almost in this century by numerous original and translated works and periodicals published in various countries, especially by the translation of the Bible. The relation of this language to the ancient Armenian might well be compared with that of the modern Greek to the ancient Greek language.

The Armenian literature of the pre-Christian era has not survived, excepting a few fragmentary songs, which lingered even until the time of Moses of Khorene, in whose history of Armenia they are preserved, and the inscriptions of the kings of Van—if we admit with some—are “the oldest specimens of the Asiatic branch of the Indo-Germanic family.”

Christianity brought with it into Armenia a great love for learning. Armenian youths flocked into the schools of Athens, Alexandria, and Constantinople. Most of them engaged themselves in translating many valuable works from the Greek and other languages into the Armenian. A recent writer speaks of these translators in this manner: “Some of them attained celebrity in their chosen pursuits. To this tendency we owe the preservation, in Armenian, of many works that have perished in their original languages.”

The original works consist of theological and expository discourses, commentaries, histories, sacred songs, devotional works, &c. “The existing literature of the Armenians dates from the fourth century, and is

essentially and exclusively Christian." This "literature is rich and continuous, uninterrupted through all the middle ages. It has furnished the philosophers, historians, theologians, and poets."

"They (the Armenians) are a people of fine physical development, often of high stature and powerful frame, industrious and peaceable, yet more jealous of their rights and liberties than any other Oriental race. They passionately cherish the memory of their fathers, and preserve the use of their national language, which belongs to the Indo-European family, and possess a literature of considerable importance."\*

"These Armenians are a superb race of men; their costume, which is plain and noble, displays to advantage their athletic forms; their physiognomy is intelligent; they have florid complexions, blue eyes, and beards of lightish color. They are the Swiss of the East. Industrious, peaceable, and regular in their habits, they resemble them also in calculation and love of gain. The women are lovely; their features are pure and delicate, and their serene expression recalls the beauty of the women of the British Islands or of the peasants of Switzerland."†

In education the Armenians surpass all other nations of Western Asia, and many might even fairly be compared with the people of some Roman Catholic countries. But a great majority, safely may it be said, yet sit in the darkness of ignorance and superstition. This is a sad fact. But it is impossible to be otherwise, as long as

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\* "Bible Lands," page 367. By Van Lennep.

† Lamartine, "Voyage en Orient," volume II., page 190.

the sceptre of power is in the hand of Islamism. "Islamism it is which palsies every effort to reform throughout the empire." "The conviction is inevitable, that until the power of Islamism is broken, the true reformation of this land is an impossibility." Islamism is a moral and religious photophobia; it dreads the light of civilization and Christianity.

As the religion of the Armenians, Christianity, though not in its simplicity and purity now as it was in the beginning, is infinitely superior to the religion of Mohammed; so the character of the Armenians, it might be said, is in the same proportion, superior to that of the Mohammedans, notwithstanding all the evil influences of the latter upon the former. The Armenians, moreover, lack the volatility of the Greeks and the laxity of the Jews.



## CHAPTER V.

### THE PRESENT ARMENIAN TROUBLES.

THE previous brief history of this people, especially since the introduction of Christianity into Armenia, has furnished the reader with sufficient facts to convince him that the real trouble of this nation began from the time of their conversion to Christianity, and has come down to the present time.

What the Armenians are now suffering is not less than what they have suffered in the fifth century from the hands of the fire-worshiping Persians. Had they then received Zoroastrianism, forced upon them, they might have changed the entire aspect of the history of Western Asia, or had they embraced Mohammedanism in the seventh century, when fanatic missionary soldiers of Mohammed fell upon them, sword in hand, and massacred thousands upon thousands in cold blood, because they refused to accept the sensual religion of a sensual and bloody man, again the history of Western Asia might have been differently written from the present.

When their infant sons were torn away from their bosoms by the Ottoman rulers, and reared in Islamism

and inured to the profession of arms, whose skill, vigor, and courage shook the foundations of the then civilized world, then, we say, had the Armenians also renounced their religion and professed Mohammedanism and entered the army, they would have brought "to bear on the problems of the battle-field all the subtlety of intellect developed by ages of mental activity," unquestionably would they have saved the Turkish Empire from the inevitable dissolution into which it is swiftly falling on account of the indolent and obtuse character of the Mongolian Turk. This also would undoubtedly have given a different feature to the Ottoman history.

Why are the Armenians now so persecuted, oppressed, tortured, and thrown into dungeons of the vilest description, where they receive whippings and tortures daily, and are allowed only two loaves of bread a day on which to live? Why are their beautiful daughters abducted, their wives ravished, and they themselves massacred by the Kurds, Circassians, and Turks? Not because they belong to a different nationality, but because they belong to a different religion—they are Christians. For the Kurds are mostly the descendants of the ancient Parthians, and are related more to the Armenians than to the Turks. But suffice it that they are nominally Mohammedans to be let loose upon the Christians, and go unpunished by the Mohammedan government for their atrocities upon the innocent.

So we beg the reader to bear in mind that the present troubles of the Armenians are the continuation of the old conflict, first between Christianity and Paganism,

then between Christianity and Mohammedanism, and now it is the same contest with Pagan-Mohammedanism.\*

But within the last fifteen years the Turkish government gave a different aspect to this old conflict in order to justify her policy of persecution. This rapidly decaying Mohammedan power, in the last quarter of this century, could not persecute Christianity—in fact she is vigorously doing it—and avoid the righteous indignation of the Christian nations, if she had not given a political tint to her action.

Thus it was that when Sir William White, the English ambassador at Constantinople, asked the reason of the arrest of certain Armenians and their being tortured, he received the answer that they were conspirators, and certain revolutionary documents were found with them. This satisfied him; whether the charge was true or false, hardly did he care to know.

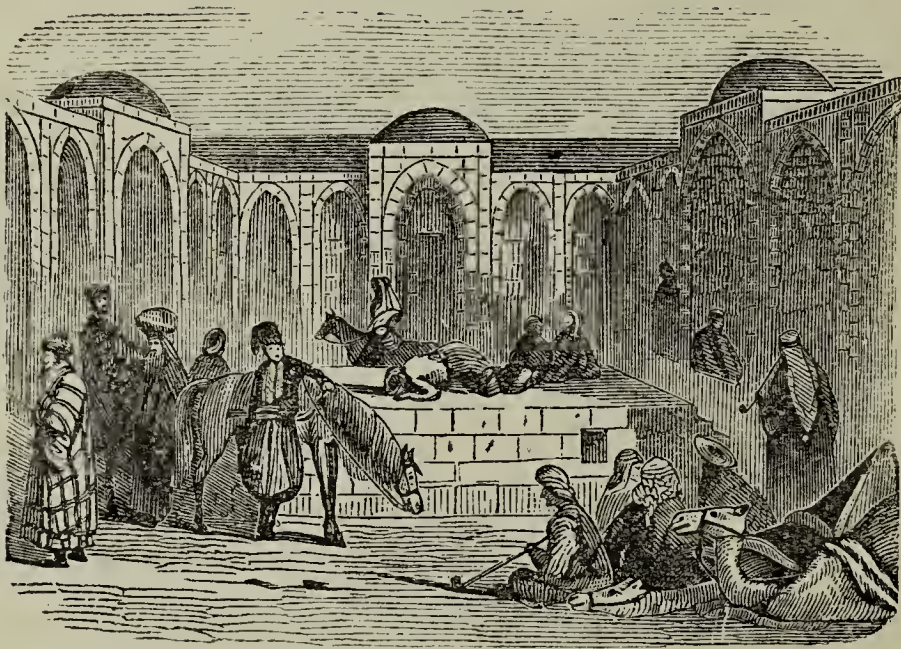
Supposing there is a revolutionary movement among the Armenians: let us ask, what causes this? The writer does not claim to have an extensive erudition, yet however limited may his acquaintance with history be, of one thing he is positive, that no people on earth will ever revolt against a government, unless they are dissatisfied with the operations of the government under which they are. Revolution always carries with it the idea of misgovernment, oppression, and injustice on the

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\* It is meant by Pagan-Mohammedanism, the Pagans and Mohammedans combined, for the Kurds and Circassian are rather Pagans than Mohammedans; they profess it in order to be exempt from the persecutions they would otherwise incur.

part of the government; dissatisfaction, love of self-defense, and love of liberty on the part of the people.

It will hardly be possible here to give such instances of injustice, cruelties, and outrages to which the Christians are subjected, and the indifference and impotency of the government to protect them, and even encouraging the wicked to increase his wickedness, for such instances are too numerous and too painful to be depicted here.



CARAVANSARY, OR KHAN.

It was the unpleasant experience of the writer, with his five young companions in travel, to fall into the hands of the merciless Circassians about fifteen years ago. The owner of the horses, we were riding while on our journey, was with us, and we were almost within sight of the caravansary, when six well-armed Circassians attacked us. They showered upon us abusive language and blows with their weapons, took every bit of

money they found, and stripped some of the company of their coats, some of their shoes and "fezes." After giving us a good treatment of flagellation they loaded two of our horses with their plunder, each having his own horse to ride, and drove away. They crossed the mountain and were out of sight within a short time.

Leaving all the romance connected with this experience, when we went to the same city the following year we found these very Circassians there living in the house of a Turk, and an officer, whom even the pasha of the city would like to have on his side for his influence. Our convictions concurred with the advice of the missionaries to let the matter alone and not attempt to get them arrested, or demand redress, unless we wished to imperil our own lives and the lives of our friends also.

The following is the language of an American missionary, who is still in Asia Minor, and he knows whereof he speaks by a personal knowledge:—

"It may be laid down as a universal fact, that in the Turkish courts justice is *never* rendered simply for justice's sake. It is impossible to convey to the mind of any one who has not actually seen it any idea of the utter prostitution of the very name of government in the provincial towns, or the bold effrontery with which the highest officers will shift their ground from one untenable falsehood to another in dodging the necessity of performing the plainest duties. The pretense that the government has removed the disabilities and disadvantages of the non-Moslem inhabitants is a woeful falsehood, and the local government, in spite of the contrary position

known to have been assumed by their superiors, to this day do not blush calmly to repeat and enforce the obsolete law, that the testimony of non-Moslem cannot be taken for anything against that of the faithful! Since the writing of this article began three Christian butchers in a neighboring town have been cast into a dungeon of the vilest description for the sole offense of refusing to furnish meat on the Sabbath. When the Protestant preacher ventured to remonstrate with the local governor he was insulted, and upon answering rather too plainly, was seized with brutal violence and cast into the same prison. This is but one instance of cases that are constantly occurring, and the discouraging part of it is, that when appeals are made to higher authorities the plaintiff finds himself at war with a league of shameless and intriguing officials, bound in self-defense to support and defend one another in all conceivable wickedness by any amount of falsehoods, and giving and receiving of bribes."

"The tears of Armenia" is the title of a little book which contains the report of Vartabed Paul Nathanian,\* who was appointed in 1878 by the patriarch, Bishop Nerses, and by the ecclesiastical and civic councils of Constantinople, to take charge of the diocese of Palu in Armenia. While there this noble prelate, following the example of the Good Shepherd, traveled through the country, visiting his flock, and reported the condition of the people. His report was published. With great propriety, he begins his preface in the following manner:

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\*Rev. Dr. Nathanian is an exile for his life by the Turkish government, mostly for this report.

“Tears and misery, behold, these two painful words are chosen for the theme of this present work, of which with an aching heart will I speak, and still more painful it is, that the esteemed reader will hear undeniable truths.”

The facts recorded in this pamphlet are too painful to be translated into the English language. The crimes of the Kurds and the injustice of the governmental officers perpetrated upon the Christian Armenians run from the commonest forms of robbery and cruelty to the vilest forms of abduction, assault, torture, and murder.

The report of this venerable Vartabed Nathanian was only verification and confirmation of the oppressed condition of the Christians in the interior more or less known before. For, when in the autumn of 1876, the European powers sent their representatives to meet at Constantinople to consider the cruelties of the Turkish government, the massacre of the Christian Bulgarians and other disturbances in the empire Bishop Nerses attempted also to draw the attention of the conference to the condition of the Armenians. But this attempt or the Armenian cry was drowned in the tumultuous roar of the mighty powers. The conference itself was futile; a peaceful adjustment of the differences was not agreed upon. Consequently the Russo-Turkish war broke out. Again Armenia had to furnish the battle-field for these two formidable combatant nations in Asia.

Russia was apparently fighting for the oppressed Christians. The Turks were called upon to combat with a Christian nation. The ignorant Turkish soldiers and the *bashi-bazouks*,\* Circassians, and Kurds, who are

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\* Literally “loose-headed” in the sense of volunteers.

incapable of knowing the difference between an Armenian and Russian, between a Greek or Bulgarian, it is enough that all of them go under the common name, Christian. It was their frequent utterance, "*Ghiaurhlari Kesmeli*," "the infidels must be killed."

Even when the government had no war whatever there was no safety for the Christian, how much less could any tranquillity now be expected. Especially the mountains were infested by those who deserted the army, and the highway robbers were at the fullest exercise of their predatory powers.

Who suffered the worst, served the most, and received nothing in Asiatic Turkey? The Armenians. The Turkish troops, by all means, would avoid on their way to the battle-field to lodge at a Turkish village, but always aim to lodge at an Armenian, where even the most insignificant soldier was a despot. He must have everything he wishes for nothing, and he will not depart without giving some trouble to his Christian host.

The writer, who was not very far from the battle-field, especially being on the main road leading to it, has seen these things with his own eyes. He may, therefore, with perfect truthfulness say that these soldiers did not leave out from the category of their deeds anything evil, but the good only. However, there were some among them possessed of a terrible fear of a judgment to come, and knowing that their end was at hand they seemed to be getting ready to die and did not take a great delight in mischief-doing.

The fearful consequence of this war was the ignominious defeat of Turkey. Thus when the representatives





BISHOP NERSES, THE LATE PATRIARCH OF CONSTANTINOPLE.

of the European powers assembled in Berlin to draw a new map of European and Asiatic Turkey, and formulate the treaty of Berlin, the late venerable patriarch of Constantinople, Bishop Nerses, ~~was~~ sent ~~by~~ a special delegation to Berlin. He petitioned the conference to make a provision in the treaty in regard to the reforms, or an autonomous Armenia.

As the result of this we have the sixty-first article of the treaty of Berlin in the following:—

“Article 61. The sublime Porte engages to realize without delay those ameliorations and reforms which local needs require in the provinces inhabited by the Armenians, and guarantee their security against the Circassians and the Kurds. It undertakes to make known, from time to time, the measures taken with this object to the powers, who will watch over their application.”

While the conference still was in session England's negotiation with Turkey also was published and reads:—

“Article 1. If Batoum, Ardahan, Kars, or any of them, shall be retained by Russia, and if any attempt shall be made at any future time by Russia to take possession of any further territories of his Imperial Majesty, the Sultan, in Asia, as fixed by the definitive treaty of peace, England engages to join his Imperial Majesty, the Sultan, in defending them by force of arms.

“In return, his Imperial Majesty, the Sultan, promises to England to introduce necessary reforms, to be agreed upon later between the two powers, into the government, and for the protection of the Christian and other subjects of the Porte in these territories; and in order to enable England to make necessary provision for exe-

cuting her engagement his Imperial Majesty, the Sultan, further consents to assign the island of Cyprus to be occupied and administered by England.”

An annex to the above agreement also was signed on the same day, and one of the articles relative to the above is the following:—

“ Article VI. That if Russia restores to Turkey Kars and other conquests by her in Armenia during the last war the island of Cyprus will be evacuated by England and the Convention of the 4th of June, 1878, will be at an end.” \*

England was sure that Russia would never “ restore Kars and other conquests by her in Armenia during the last war,” and therefore, she makes it a condition of her evacuating the island of Cyprus that she may never do it. But another part of the same contract that, “ the Sultan promises to England to introduce *necessary* reforms, to be agreed upon later between the two *powers*, into the government, and for the *protection* of the *Christian*, \* \* \* *subjects* of the Porte in these (Armenian provinces) territories, and *in order* to enable England to make necessary provision for executing her engagement, \* \* \* the Sultan further consents to assign the island of Cyprus to be occupied,” &c.

Since the signing of the treaty of Berlin and the Anglo-Turkish contract, not only the Turkish government has failed to introduce necessary reforms to ameliorate the condition of the Christians, or protect them from the atrocities of the Kurds, Circassians, and the Turks, but on the contrary even it has encouraged these

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\* Appleton's Annual Cyclopædia, 1878.

wild sons of the mountains and highways to climb up the height of inhumanity.

And England knows these things, for her consuls and vice-consuls in every important city of Armenia informed her, and one especially "added in his report that European supervision was an indispensable condition for carrying out the desired reforms."

It was only two years after her contract with Turkey and the treaty of Berlin that "the disturbances among the Kurds assumed a more general character in September (1880), when new troubles were reported in the district south of New Bajazid in the Sanjak of Mush, and in other parts of the same region. Incendiary proclamations were addressed to the Armenians by the insurgent chiefs, and the governor-general of Van applied to Constantinople for reinforcements, but was answered that none could be spared. On the 20th of September the Kurds had destroyed thirteen Armenian villages."

Are these "the necessary reforms and the protection of the Christian subjects of the Porte?"

The Circassians, Kurds, and Turks are at liberty to go about well furnished with all kinds of weapons, but the Christian cannot do so; if he does he is seized upon as a revolutionist and thrust into a dungeon of indescribable misery.\* If the Armenians will try to protect themselves against their enemies they are seized upon by military force as insurgents. Yea, a groundless suspicion was enough for the officers, who entered, by

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\* It was the misfortune of the writer to be in a Turkish jail for a few hours, not for any crime, however, but unjustly, and it excels his descriptive powers for its misery.

force of arms, into the Armenian church in Erzroum, desecrated the sacred edifice, disturbing the religious services of the Christians, under the pretext of searching for arms. The indignation of the Christians at the violation of their rights cost the lives of several persons on either side.

The reader will agree with us that this is not any sign of reform, or the protection of the Christians. The government actually means to say: Armenians, hold up your arms, stand still; and to their enemies: rob them, violate their honors, and shoot them as you will, and if they resent and oppose you I will see to it. And our dear friend, England, after taking the booty from Turkey, the island of Cyprus, in order to be able to make necessary provision for executing her engagement—her engagement does not only consist of protecting Turkey from the Russian encroachments, but also seeing that the Sultan fulfills his promise of reforms and the protection of the Christians in those territories inhabited by them—looks upon these scenes somewhat indifferently. And she is not moved to that lofty sense of honor to keep her word and fulfill her duty; leaving out the love of humanity, and a true sympathy for an unjustly and cruelly oppressed nation of Christians.

Moussa Bey, a Kurdish chief, after committing numerous robberies and cruelties, murdered an Armenian and abducted his daughter; at Bitlis, he tortured an Armenian to death with red-hot iron. At the head of his band of brigands he fell upon another Christian family and destroyed the entire family and ravished women in the village of Dabovank. Many complaints and a multitude

of witnesses of his outrages could hardly effect his being brought to Constantinople to answer those charges. After all these crimes, the Turkish Court of Justice—rather of “mockery,” as the distinguished statesman, Mr. Gladstone, called it—acquitted him.

But because he committed certain robbery and insult to the American missionaries, a sentence of exile to Syria—only a few hundred miles from the den of his iniquity—was effected by the influence of the American consul at Constantinople. It is, however, very difficult to say whether he is now an exile.

It was in the summer of 1890, only about two years ago, that the persecution reached its climax and continues still unabated. Here we may adduce some of the reports of the special correspondents of *The London Daily News*, which were also published in the leading papers in America: “The Armenian Persecution.—*The London Daily News* has sent special correspondents to Armenia, and their reports leave no doubt that for some reason or other the Turkish government have resolved to make the lives of the Armenians unbearable. There is a well-founded suspicion that the sultan is deluding himself with the idea that, by supplanting the Christian Armenians by Mohammedan Kurds, he can raise up a formidable barrier to the Russian conquest of the province. The immediate result of his asinine policy is to make the Armenians look to the czar as their only powerful friend, and the feeling of indignation in this country is so strong on the subject that it is probable Lord Salisbury would not dare to interfere should Russian troops enter Armenia.”

“Mampre Benglian, the Armenian bishop of Alashguerd, has arrived at Constantinople by way of Trebizond, under guard as a criminal. The charge against him is that he advised his flock to leave Armenia and seek refuge in Persia. The bishop was arrested and subjected to the most outrageous indignities—insulted, spat at, and flogged, thrown into a dungeon and there confined for some time before being sent to Constantinople. Owing to the remonstrances by the British and Russian ambassadors, he has been given his freedom on parole. A letter from Alashguerd says: ‘We can neither depart nor stay, and no other course is left us but to perish where we are. The Kurds and Turks openly declare that they mean to kill as many Armenians as they can, and that they have full permission.’”

“London, July 23d.—A dispatch from Tiflis to *The Daily News* says that the Armenian bishop of Erzroum was among those killed in the riot on June 20th, and that his death has roused the Armenians to the highest pitch of excitement. The whole country is in a state of anarchy. Business is at a standstill and traveling is impracticable. Half-starved Turkish soldiers and Kurds, under pretense of maintaining order, patrol the country, plundering wherever they go. The Persian consul at Erzroum offers the persecuted Armenians an asylum in Persia.” “The Kurds have set fire to the crops of the Armenians in many places in the vicinity of Bitlis.”

“*A wholesale massacre of Christians.* London, August 20th.—The *News* says that the situation in Armenia is daily becoming more deplorable. There has been a wholesale massacre of Christians at Moosh.”

“*Outrages in Armenia.*—London, September 17th.—The *Daily News* publishes further particulars of outrages in Armenia. It says that most terrible scenes are constantly witnessed in Alashgerd. Murders are being continually committed, and women are being subjected to the grossest indignities. More Turkish troops are arriving.”

These facts have been brought to the notice of the civilized and Christian world by one of the leading papers of England. Can England be ignorant of this situation in Armenia? Had not England assumed any responsibility by her contract with Turkey, even then would her course not be justifiable, while she could use her influence on behalf of the suffering victims of cruelty in Turkey. How much less such a conduct can be justified after assuming such a solemn responsibility.

The powers who fixed their signatures through their representatives to the treaty of Berlin, “through Mr. Goschen, presented a collective note, on September 7th, 1880. It refuted the statement of Abeddin Pasha, that the government had already begun the work of reform, and, after criticising the projected reforms, declared that they had been inadequate to the object in view, and that a much greater development of the principles of decentralization and religious equality, the organization of a better police force, more energetic protection against the Kurds, a more definite provision concerning the functions of Governor-General, could alone satisfy the rights and expectations created by the sixty-first article of the treaty of Berlin.” \*

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\* Appletons' Annual Cyclopædia, 1880, page 689.



Twelve years have elapsed since the Powers have refuted the false report of Abeddin Pasha and declared that these projected reforms were inadequate altogether to the object in view. The Turkish government instead of reforming her conduct, or taking vigorous measures for reform, or adopting more energetic means of protection for the Christians against the Kurds, as we have seen above, "has resolved to make the lives of the Armenians unbearable." And these powers are quiet in the face of these facts.

If the sixty-first article of the treaty of Berlin would read somewhat like this: 'The sublime Porte engages to realize without delay such maltreatments, persecutions, and oppressions in the provinces inhabited by the Armenians, and guarantees the security of their enemies, the Circassians and the Kurds, and will acquit them in case of their being brought to justice, and assist them by the force of arms. It, moreover, undertakes to make known to the civilized and Christian powers, from time to time, that Mohammedanism and barbarism still go hand in hand.' Then these powers, who signed this treaty, would have been more justifiable than they are now, for this is what the Porte is doing, and nothing more could be expected than that agreed upon by all. But the sixty-first article of the treaty of Berlin is the reverse of the present condition of affairs in Armenia. Therefore the conduct of these powers also is unjustifiable as that of England. And not a little responsibility of the present troubles and of their continuation rest upon these powers.

It has been stated that the prisons are crowded by the

unfortunate victims of the cruelty of the government, on the ground of (often of groundless) suspicion. The condition of these unfortunates and the atrocities of the Turkish officers are found briefly described in the following extract from a letter written to *L'Observateur*, of Paris, from Constantinople, dated June 26th, 1891.\*

“ I have already written you, that in consequence of the late disturbances at Constantinople most of the Armenian prisoners have been banished, in small groups, to various distant places, in order not to attract the attention of the public. Is it possible to ever pen the tortures that these unfortunates are suffering in Turkish prisons? The penal system in Turkey is still in its primitive state, and has undergone no improvement since the time of Sultan Mehmed II. Many prisoners have not been able to stand the tortures inflicted upon them, and the death of one of them, Vartan Calousdian (a young man twenty-six years of age), is a new proof of their atrocities.

“ The parents of this young man, hearing of his death in the prison, during the last week, succeeded in securing, through the almighty ‘backshish,’ the remains of their beloved in order to inter him in their family grave. While the attendants of the church at Galata were washing the body according to the custom of the Armenian Church, they could not withhold their tears, and they were awe-stricken at the sight of numerous wounds which marked the body. The poor young man had

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\* Reprinted in *The Ararat*, New York, July 30th, 1891.

many of his ribs broken, the palms of his hands and the bottom of his feet were burned, and his breast and back striped with long burns. \* \* \*

“ In spite of the threats of the authorities, the family gave a pompous burial to this young man, and the Armenian community of Constantinople joined in great multitude to do the last honors to this martyr.

“ Similar cases occur quite often in Asia Minor, but the local authorities conceal them with the utmost care, and make every effort to keep them from the people. The Armenians have not even the right to emigrate from this barbarous country. I telegraphed to you yesterday that the governor of Trebizond prohibited about one hundred Armenian emigrants from leaving the port on the Messagerie steamer ‘ Niger.’

“ Although the indifference of Europe towards the Armenians is perfect, and although Sultan Hamid refuses even to respect the laws of humanity and the progress of civilization, yet he may not be altogether indifferent when he contrasts these authentic facts with the exaggerated reports of ovations with which some of the Parisian papers have lately filled their columns in speaking of ‘ his’ magnanimity and ‘ the sweetness of his fatherly government!’ ”

Let us beg the reader to stretch the compass of his imagination, without the slightest fear of exaggeration, to picture the pitiable condition of these prisoners and their families in Asia Minor and Armenia proper, where there is neither press nor the influence of the foreign powers; neither facilities of rapid communication, the telegraph system is controlled by the

government, nor any safety exists in the post-office system; letters are often torn open with the pretense of suspicion, where "similar cases occur *quite often*, but the local authorities conceal them with the utmost care." These unfortunate prisoners are starved and tortured to death in those filthy and infectious jails; their wives are exposed to the assaults of the enemies of their religion, their daughters are abducted and proselyted by threats, their little ones are crying for bread, but there is none to provide for them. They and their homes and families are completely ruined. Thus "the sweetness of his (Sultan Hamid's) fatherly government," in the last decade of the nineteenth century, is actually trying to extirpate the name of Armenia and the Armenians,\* who have preserved their national existence for nearly five thousand years.

Well has an expatriated, but a noble son of Armenia, over sixty years ago, writing from a distant country, like the present writer, lamented for the desolation of his people and his fatherland. Hardly can we do any better than here to reproduce it.

"Armenia! Armenia! once the happy residence of my majestic sires! once the sure asylum of the dearest rights of thy children! I weep over thy fallen greatness! I weep over thy departed power! I weep over thy lost independence! No more do I see the powerful arm of thy mighty kings stretched out to protect thy

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\* Sultan Hamid's demand from the Armenian patriarch that the history of Armenia should not be taught in the Armenian schools, but that the history of the Ottoman Empire should be taught, is another sign of his magnanimity!

breast from violation by a hostile foe, for the angel of the Lord has removed power from the sons of Haig, and, like the children of Israel, delivered them into the hands of their oppressors. No more do I see the strength and security of thy fortifications, for disunion and treason have betrayed them to merciless invaders. No more do I hear the glad tidings of the gospel boldly proclaimed, for the hand of tyranny has gagged the mouths of its zealous preachers. The corners of thy churches have ceased to echo the praises of the heavenly Lord, for the cruel Moslems have converted them into mosques and minarets. No more do I see the rising steeples mocking with their height the ambient air and winds, for the redeeming Cross is pulled down by our barbaric oppressors and replaced by the vile Crescent of the impostor, who has shed the blood of myriads of Christians. No more do I see the splendor and liberty of thy noble sons, for they have been captured by usurpers, and like herds of cattle led into the worst captivity. Unlike the slaves of Africa, whom the cupidity of their enslavers only exposed in a slave-market, they were dragged by their mercenary captors to scenes of the vilest pollution and degradation, at the very thought of which human nature recoils! No more do I see thy beautiful virgins in their former state of protection and security, for they are placed in hourly danger of being torn away from thy maternal breast by barbarous Mohammedans for the gratification of their lust. Oh, my country! Oh, our common mother, Armenia! a name dearest to my heart and sweeter to my ears than the names of all other countries; deprived of all excellent

characteristics, which are essentially necessary to constitute the political honor, influence, and happiness of a State—a desolate widow among the sister powers, who, though once jealous of thy elevated dignity, are now far from stretching towards thee the arm of sisterly protection or affording the balm of comfort in thy afflicting widowhood—well has the inspired prophet Jeremiah represented thy destitute condition: ‘How doth the city sit solitary that was full of people? how has she become as a widow? She that was great among the nations and princess among the provinces, how is she become tributary?’

“‘She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her; all her friends have dealt treacherous with her, they are become her enemies.’” (Lamentations i. 1, 2.)

Where and when will this state of oppression and persecution of this lamented land and people end? One of two things will inevitably, sooner or later, take place, to wit: either the Russian despotism will supplant the Turkish tyranny, or a general and great massacre of the Christians will ensue as they struggle single-handed for their self-defense and self-existence. And this again will be a sufficient cause for Russia, as in the case of the last Bulgarian massacre, to rush upon “the unspeakable Turk,” and the consequence will be the loss of thousands upon thousands of human lives. Then Armenia, like Bulgaria, might have a home rule or become a province of Russia.

But a better solution of the question, and immediate

prevention of all the atrocities now in progress, and an avoidance of a devastating and destructive war, has been suggested in "The Peace-Maker," by Mr. Robert Stein. Here we take the liberty of giving it, in part:—

"Armenia must be regenerated. A land lying at the door of Europe, with boundless mineral wealth undeveloped—with a white, Christian population, Europeans in everything but in name; handsome, gifted, thirsting for knowledge—such a land cannot much longer remain a robber's den. The question is: Shall the regeneration come through blood? If it does it will be due to wanton negligence, for a little pressure at Constantinople, exerted by England (the support of Germany's earnest Emperor can be counted on), will accomplish all without a drop of blood. Of all nations England should see to it, for it is owing to England that Armenia is still Turkish. English interest is most deeply involved, and the English Church, among all the Western churches, is the one that most resembles the Armenian Church. English consuls and English officers have again and again declared that all efforts of reform are futile so long as they are intrusted to the Turkish government machinery. Instead of a lazy, fat pasha, caring for nothing but to grow fatter, send a tried English officer from Egypt or from India, where they may be found in abundance. Let him be invested with full civil power, especially with power to appoint European subordinates, and to organize a police composed of Europeans and of natives, trusting in peaceful influences. Let justice and freedom prevail for ten years, and the Armenians will have forgotten three-fourths of their treasured hatred of eight centuries. Turks, Koords,

and Armenians will learn to live in peace, side by side, and should at any time the European officials be withdrawn and full native self-government substituted, Schiller's words will be verified :—

“ ‘ Tremble before the slave when he breaks his chain ;  
Tremble not before a free man.’ ”



## CHAPTER VI.

### PRE-CHRISTIAN MONOTHEISM AND POLYTHEISM.

“AND NOAH BUILDED AN ALTAR UNTO THE LORD.” (Genesis ix. 20.)

“Our earth owes the seeds of all higher culture to religious tradition, whether literary or oral.”—*Herdee*.

THE Bible, modern scholarship, and the Armenian tradition concur on the question that the ark of Noah rested “upon the mountains of Ararat,” or Armenia. Again we learn from the Bible that “God spake unto Noah, saying, ‘Go forth of the ark,’” and Noah came out of the ark and all those that were with him, and he builded an altar unto the Lord “and offered burnt offerings on the altar.” This fact will entitle Armenia to claim to be the country where a true and pure divine worship was first practised after the Deluge. The tradition of the Armenians coincides with the fact in stating that the primitive religion of the people was simple and pure monotheism, in form patriarchal, or Noachian. This tradition has for its support both the Bible and the science of religion. Prof. Max Muller tells us that “religion is not a new invention. It is, if not as old as the world, at least as old as the world we know. As soon almost as we know anything of the thoughts and feelings of man, we find him in possession of religion, or

rather possessed by religion." Thus find we Noah and his descendants in possession of, or rather possessed by, religion.

The Bible furnishes sufficient facts to assert that this pure monotheistic worship in its patriarchal form was perpetuated among the descendants of Noah, especially in the family of Shem. More than four centuries after the building of the first altar unto the Lord we find Abraham called out of his country and the people by Jehovah to become the head of a nation through whom the knowledge of the only one true God should be perpetuated. God's calling Abraham out of his country and people was not to make him a true worshiper of Himself, but He said to him, "*I will make of thee a great nation.*" Another example of the true worshiper of God in the time of Abraham was Melchizedek (King of Righteousness), king of Salem (peace), who was the high priest of the most high God." (Genesis xiv. 18.) Melchizedek was not only a monotheist, but also the priest of a monotheistic faith. He reigned over his people and on whose behalf he officiated as the high priest of the most high God. Now, therefore, it ought to be admitted that not only solitary individuals like Abraham and Melchizedek, but the people of the latter also were the true worshipers of God.

The Bible is not a universal history. Were it so, well might we have expected it to mention other nations and their religious beliefs; though what little it incidentally gives, or states in regard to them is marvelously accurate. The Armenian tradition that their primitive religion was pure monotheism, therefore, is neither incredible

nor untenable, but on the contrary it is most probable and almost certain, supported by the analogy of the Bible.

The investigations of modern scholarship maintain the idea and render it almost a moral demonstration that the primitive religions of the ancient nations were of a monotheistic type, if not a pure monotheism, at least they were not very far from it. Prof. Max Muller, of Oxford, England, in his lectures on the "Origin and Growth of Religion," says that, "The Ancient Aryans felt from the beginning, aye, it may be, more in the beginning than afterwards, the presence of a Beyond, of an Infinite, of a Divine, or whatever else we may call it now; and they tried to grasp and comprehend it, as we all do, by giving to it name after name." It is conceded by the scholars that the ancient Armenians were closely connected with the ancient Aryans (see chapter II., pages 32-34 and 39), that they were Aryans and their legitimate descendants now speak a language which modern ethnologists decidedly pronounce to belong to the Aryan or Indo-Germanic. Although we do not know when the separation of the Aryans took place, we can safely say that the above statement of Prof. Max Muller is also perfectly applicable to the ancient Armenians, yet we are not able to say how long such a purity of faith lasted in Armenia.

The human mind is capable of progress, but when it is left to itself is sure to retrograde and degenerate. This is verified in the case of almost all nations and in the history of all religions of the world. "That religion is liable to corruption is surely seen again and

again. In one sense the history of most religions might be called a slow corruption of their primitive purity." Divine aid, especially in religion, is therefore absolutely necessary for a true progress. Armenia left to herself fell into a gross form of idolatry. Her fall must have been hastened, if not caused, by her idolatrous neighbors, the Babylonians and Assyrians. For the idolatry which we find in the early history of the Armenians is decidedly like that of Assyro-Babylonian. It is not the same religion adopted and practised by the Armenians, but it is modeled after the Assyrian.

Anterior to the cuneiform inscriptions of Armenia the people must have had an idolatry similar to the Sabeism of Babylonia, which was afterwards shaped to the Assyrian style, with its distinctive character. One of the inscriptions furnishes us with a long list of the gods and the regulations for sacrifices daily to be offered to them. There are, however, three other gods, which stood apart by themselves at the head of the Pantheon. These are Khaldis, Teisbas (the air god), and Adinis (the sun god). But Khaldis is the supreme god and the father of other gods; and in addition to these every tribe, city, and fortress seem to have its respective god. Some other gods are Auis or Avis (the water god), Agas (the earth god), Dhuspuas (the god of Tosp, the ancient name of the city of Van), Selardis (the moon god), Sardis (the year god). The Armenians, in this period, do not seem to have any goddess. Saris is found only once mentioned in the inscriptions and is translated "queen," yet it is supposed to have been borrowed from the Assyrian Istar. Whether all the other

gods are the children of the supreme god Khaldis, or they are subordinate to him and separate from his numerous offsprings, it is not quite clear ; the latter, however, is most likely the case, because the Khaldians (the children of Khaldis) and other gods have their separate offerings assigned to them according to their importance. (See Appendix.)

It has been said that the Armenian culture, civilization, and religion were very much influenced by the Assyrians while the latter were in the height of their power. From the following citation it will be seen a resemblance of the religions of these two nations, and they might have also the same origin and the growth :—

“ The rise of Semitic supremacy was marked by the reigns of Sargon I. and his son, Noram-Sin. The overthrow of Sargon’s dynasty, however, was soon brought about through the conquest of Babylonia by Khammuragas, a Kossaeon from the mountains of Elam. Before the Kossaeon conquest the Babylonian system of religion was already complete. It emanated from the primitive Accadian population, though it was afterwards adopted and transformed by their Semitic successors. The sorcerer took the place of the priest, magical incantations the place of the ritual, and the innumerable spirits the place of gods. By degrees, however, these earlier conceptions became modified, a priesthood began to establish itself; and as a necessary consequence some of the elemental spirits were raised to the rank of deities. The old magical incantations, too, gave way to hymns in honor of the new gods, among whom the sun god was especially prominent, and these hymns came in time

to form a collection similar to that of the Hindu Rig-Veda, and were accounted equally sacred. This process of religious development was assisted by the Semitic occupation of Babylonia. The Semites brought with them new theological conceptions. With them the sun god, in his two-fold aspect of benefactor and destroyer, was the supreme object of worship, all other deities being resolvable into phases or attributes of the supreme Baal. At his side stood his female double and reflection, the goddess of fertility, who was found again under various names and titles at the side of every other deity. The union of these Semitic religious conceptions with the developing creed of Accad produced a state-religion, watched over and directed by a powerful priesthood, which continued more or less unaltered down to the days of Nebuchadnezzar and his successors. It was this state-religion that was carried by Semitic Assyrians into their home on the banks of the Tigris, where it underwent one, or two modifications, in all essential respects, however, remained unchanged."

With the rise of Medo-Persian Empire a new religion rises from obscurity to prominence in Western Asia. This is the religion of Zoroaster. This was the religion with which Christianity had so nobly contended since the introduction of the latter into Armenia, until the former in complete despair and as a vanquished foe almost disappeared from existence. It is generally believed that Zoroaster was a real person and the founder of this religion, which is called after his name, Zoroastrianism. There is, however, a great uncertainty about the period of his earthly existence; some would make him a con-

temporary with Moses, and others with David and Solomon. It is very probable, however, that he lived even in a good deal later period than these Israelitish kings.

Zoroastrianism is a dualistic religion. It teaches that there are two uncreated beings, Ormazd, the supreme good, and Ahriman, the evil; that Ormazd created the earth, the heavens, and the man, and that man is created free. Ahriman is the evil and evil-doer, and in constant war with Ormazd; this world is their battle-field. There are inferior (good) spirits which are called genii, who are the instruments of Ormazd, but the fire alone was the personification of the son of Ormazd, and therefore an object of veneration and worship.\*

The abominable religion of the ancient Babylonians must have had a great influence even over the religion of Zoroaster, for we find that the Persians and Armenians had also similar gods, like Mithra, sun god, and Anahita, the goddess of waters. The magi were the priests of Zoroastrianism, with a high priest of this order who was called in Armenian language *Mogbed* (the head or the leader of magi). No doubt this was the religion of the Armenians for nearly nine centuries (from the end of the seventh century B. C. to the end of the third century of our era), possibly with some modifications and additions from the Grecian polytheism after the conquest of Alexander the Great.

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\* See the inscription of Xerxes, Appendix.

## CHAPTER VII.

### CONVERSION OF THE ARMENIANS.

HARDLY will it be necessary to turn the attention of the reader to the condition of the world in the time of Christ's advent, especially to that of Western Asia. Sabeism of ancient Babylonia had not yet quite expired, though her votaries in despair were getting ready to give her a magnificent burial. In vain had the Assyrians tried to resuscitate her, fancying that the number of gods was not sufficient to keep Sabeism alive, by raising some imaginary powers into the dignity of deities. The Persians thought Zoroastrianism a pretty good hypothesis to account for the constant conflict of good and evil in the world by assuming Ormazd the supreme good god and Ahriman the evil being, but they were conscious of its insufficiency, and following the example of the Assyrians and Babylonians they adopted other gods and a goddess, too. Yet these additions, instead of improving Zoroastrianism, thickened their religious atmosphere with the impurities of immorality. The Grecian invasion of Western Asia was the means of introducing there a polytheism which clouded the Oriental sky and caused it to grow darker still. The noble religion of the patriarchs and prophets had fallen into a ritualistic literalism in the hands of the Pharisees; and in the hands of the



skeptical Sadducees it had become an object of incredulity. In one word, the world was lying in wickedness, enveloped in the darkest clouds of idolatry and superstitions.

Then it was that the Sun of Righteousness arose with healing in His wings and chased away the darkness which had spiritually and morally blinded the entire world. Christ's fame had already spread far and nigh, and reached the ear of our king, Abgarus, the prince of Edessa, and it had revived in his heart hopes of recovery from his incurable disease. Therefore sent he for Christ, according to the tradition of the whole Christian Church. Soon after the ascension of Christ three of His apostles, Thaddeus, Bartholomew, and Judas, successively and successfully preached the gospel in Armenia. Some even affirm that not only the seed of the gospel was planted by these apostles, and they watered it with their blood—having been martyred there—but, moreover, the churches which they established survived all manner of persecution till the final conquest of Christianity over Armenia by the apostolic preaching of Gregory, the Illuminator.

The following is from the pen of H. B. Tristram, D. D., LL. D., F. R. S., canon of Durham, England, writing on the subject: "There were certain Greeks." "It is a very early tradition, and the pretended letter of Abgarus, and the reply of Jesus, are recorded by Eusebius, and were accepted in his time. He professes to have obtained them from the archives of Edessa. The Armenians identify the messengers with their own nationality, and claim that Abgarus was king of Armenia. But, although all

historical critics agree in pronouncing the letters apocryphal, there is less reason for rejecting the tradition that Thaddeus, soon after the dispersion of the disciples from Jerusalem, carried the gospel into Armenia. We know that when Gregory the Illuminator, who was born A. D. 257, proclaimed the message throughout Armenia, he found Christians everywhere, and a church which, though sorely persecuted and oppressed, had existed from apostolic times. He was, in fact, rather the restorer than the founder of the Armenian Church, which became the church of the whole nation half a century before the cross was emblazoned on the standard of Rome. The Armenians may justly claim to be the oldest Christian nation in the world."

Though Christianity was first introduced into Armenia by the Apostles, who laid the foundation of that ennobling, regenerating, and purifying religion of Christ so early as in the middle of the first century of the Christian era, yet the completion of that work and demolition of heathenism were reserved for St. Gregory.

The father of Gregory, Prince Anak, was of the royal family of Arsacidae of Parthia, whose reign was overthrown by Artaxerxes, the founder of the Sassanian dynasty of Persia. But the Armenian branch of Arsacidae was still in full vigor in the person of Chosroes I., the king of Armenia, who had tried to restore the seized sceptre of power to the deprived royal family of Arsacidae of Parthia from the revolter, Artaxerxes, the Persian. In order that Artaxerxes might secure his reign he tried to subdue Armenia, too. But, failing to do this manfully, he resorted to treachery. Anak, the relative

of Chosroes I., was induced by Artaxerxes, with promises of large reward, to play the part of an assassin. It was so arranged that Anak would be chased out of Persia, being a member of the Arsacide dynasty, a dangerous person to the newly-established sovereignty of Persia. "Anak, with his wife, his children, his brother, and a train of attendants, pretended to take refuge in Armenia from the threatened vengeance of his sovereign, who caused his troops to pursue him, as a rebel and deserter, to the very borders of Armenia."\* Anak was received by Chosroes I., who credulously listened to his story and sympathized with him. Anak committed the crime of assassination of the king, but the king lived long enough to request the complete destruction of the family of Anak, and Anak also had no time to effect his escape, and, being seized upon, he received the due recompense of an assassin. However, his son Gregory, who was only an infant, was saved by the faithfulness of his nurse, who took him and escaped into the city of Cæsarea, Cappadocia, where he was brought up in a Christian family, with a thorough Christian education.

On the other hand, Artaxerxes obtained his object without paying for it, and, hearing of the condition of affairs in Armenia, he immediately hastened thither with his army and took the people by surprise. He doomed the family of Arsacidae to death, so as not to leave any to rival him for the throne. However, Tiridates, the son of Chosroes, escaped into the Roman province of Armenia, and then to Rome, where he received a military training, and his sister was hid in the stronghold of Ani.

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\* The Seventh Oriental Monarchy, page 51.

Tiridates found favor with the Roman Emperor Diocletianus, who, with a great force, sent him to Armenia to wrest his father's throne from the Persians. Tiridates was welcomed by his people, who joined his army and drove out of the country their common enemy (A. D. 286). St. Gregory returned to Armenia and entered King Tiradates' service, whose "purpose being to win over to eternal life, through the gospel of Christ, the son of him who had been slain by his father, and thus to make amends for his father's crime." Though he suffered many a torture and torment, and thirteen years' imprisonment in a pit, yet this noble Christian hero and apostle was determined "to win (the king) over to eternal life, through the gospel of Christ." Finally, the king was converted and baptized by St. Gregory, and became himself a worthy champion of the truth, and the first honored king who proclaimed throughout his dominions that henceforth the religion of Christ is the religion of Armenia. The Armenians have been nationally converted to Christianity, from the king to the servant; however, there were some, especially among the nobility, who with a heathenish tenacity held on to Zoroastrianism; but this was for a mercenary purpose, not from a real appreciation of Zoroastrianism. For St. Gregory, by his evangelistic spirit and labors, had laid a firm foundation for the religion of Christ in the land of Ararat (A. D. 289). He was, by the request of the king, sent to Cæsarea, Cappadocia, to be ordained bishop over Armenia (A. D. 302).

The temples of the idols in every important city or town were pulled down and Christian churches in their

stead were reared. The most splendid of all these churches was Etchmiadzin, "the descent of the only begotten," which was afterwards clustered about with other buildings and became a monastery and the seat of St. Gregory's successors to his prelatric chair to this day.

In those days, and during the period of a century afterwards, the Christian training was carried on by the catechisers, for very few had access to the Syriac or Greek literature, and the Armenian literature was also written in either character; the characters of the Armenian alphabet were neither complete nor yet discovered. So the reader will bear in mind that the advantages of imparting or disseminating a thorough Christian knowledge, if not lacking, were very few.

During the long reign of Tiridates the Church greatly flourished. Indeed, did St. Gregory lay the foundation of the religion of Christ upon the immovable rock of the Word of God.

Both the noble founder and the valiant defender of that divine faith, committed to their care by King Jesus, entered their rest, after having seen the prosperous condition of the Church, and were succeeded by their sons. However, the power of Armenia was unequal to the conflicting forces on either side, though the descendants of Tiridates held the sceptre of Armenia nearly a century longer, but in a very enervated state. Nevertheless the Church of Armenia made a decided advance within this period. The Armenian characters were recovered and completed by the distinguished scholar and prelate, Mesrob, who also, with St. Isaac, the patriarch, translated the Scriptures into the Armenian language, the Old

Testament from the Septuagint version and the New Testament from the original Greek. After the conversion of the Armenians to Christianity not a few of the youths of Armenia had flocked into the schools of Athens, Alexandria, and Constantinople, to sate their avidity for learning, who rendered a great service to the nation, both by their writings and translations from the Greek, especially some of the most valuable works of the early church fathers.

The rise of the Sassanian dynasty in Persia was a source, more or less, of perpetual misery and blood-shed in Armenia. As it has been said before, the Persians had two reasons for their cruel attitude towards Armenia. These causes were the existence of the Arsacide reign and Christianity in Armenia, while Zoroastrianism was revived in Persia under the Sassanian kings. Christianity was a permanent cause or occasion for which Armenia has suffered and is still suffering indescribable miseries and innumerable cruelties. The Persians would imagine that as long as the Armenians are Christians they are in alliance with the Greeks, while, unfortunately and often, the Greeks were no more in sympathy with them than the Persians.

Armenia about the middle of the fifth century had entirely lost her independence and was divided between the Greeks and the Persians, the eastern and the larger part of the country being under the latter power.

Yasgerd II., the king of Persia (A. D. 450), decreed thus: "All people and tongues throughout my dominions must abandon their heresies, worship the Sun, bring to him their offerings, and call him God; they shall feed

the holy fire, and fulfill all the ordinances of Magi." Accordingly, Mihrnerseh, the grand vizier of the Persian court, wrote a long letter to the Armenians, polemic in character, persuasive in style, and menacing in tone. The synod of the Armenian bishops was convened, who unanimously agreed to defend their religion at any cost, and at the same time it was decided upon answering the letter of the grand vizier in which they both refuted the charges made against Christianity, undauntedly defended their faith, showing the absurdity of Zoroastrianism, and concluded the epistle with these words: "From this belief no one can move us, neither angels nor men, neither fire nor sword, nor water, nor any other horrid tortures, however they be called. All our goods and our possessions are before thee, dispose of them as thou wilt, and if thou only leavest us to our belief, we will here below choose no other lord in thy place, and in heaven have no other God but Jesus Christ, for there is no other God save only Him. But shouldst thou require something beyond this great testimony, behold our resolution; our bodies are in thy hands—do with them according to thy pleasure; tortures are thine, and patience ours; thou hast the sword, we the neck; we are nothing better than our forefathers, who, for the sake of their faith, resigned their goods, possessions, and life. Do thou, therefore, inquire of us nothing further concerning these things, for our belief originates not with men, we are not taught like children, but we are indissolubly bound to God, from whom nothing can detach us, neither now, nor hereafter, nor forever, nor for ever and ever."

As soon as this letter arrived at the royal court of Persia, King Yasgerd was enraged and summoned the Armenian princes to repair immediately to his majesty's presence. There in the presence of the king they manifested a great resolution in their faith, for which they were ignominiously treated and confined in prison. Having been threatened while in their confinement they devised a scheme ; they thought it is better apparently to comply with the demands of the king but inwardly to remain true to their convictions and religion. God, who is able to bring good out of evil, indeed did so in this case. When it was made known to the king that the Armenian princes were willing to accept his terms, at once they were liberated and returned with distinctions to their homes. And a large army with over seven hundred magi were exultantly marching on to Armenia to raze to the ground every Christian church and school and disciple the people into the mysterious absurdities of Zoroastrianism.

No sooner had the news of the apostacy of the princes reached Armenia than the bishops, priests, and the laity condemned the weakness and the folly of the princes. When the princes returned to Armenia they found no one ready to listen to any explanation, but everywhere the people were ready to defend their religion at the cost of their lives. A large multitude made up of clergy and laity, among whom were many women, gathered for immediate action, for the enemy was marching on. Some of the princes could not endure the contempt of the people nor the unrelenting remorse of their consciences, so they were ready to expiate their folly at any cost.





VARTAN MAMIGONIAN.

Prince Vartan, the Mamigonian, was unanimously appointed the commander-in-chief of the Armenians, and the multitude was formed into three divisions, intrusted to three princes, Vartan, Nershehuh, and Vasag. The latter, however, proved treacherous and perfidious, and with his almost entire division sided with the Persians and began to devastate the provinces where he was stationed to encounter the foe. His treachery decided the fate of the Armenians. But brave Vartan and the rest were not dismayed though they knew that they alone could not conquer an immense army of the enemy with a small force of their own, yet they were not fighting for victory, but for their convictions and the religion of Christ.

The address of Vartan, the commander-in-chief, is most beautiful and touching. "I have been," said he, "in many battles, and you also with me; we have sometimes bravely vanquished the foe; sometimes they vanquished us, but on all these occasions we thought only of worldly distinction, and we fought merely at the command of a mortal king. Behold, we have all many wounds and scars upon our persons, and great must have been our bravery to have won these great marks of honor. But useless and empty I deem these exploits whereby we have received these honorable marks, for they pass away. If, however, you have done such valiant deeds in obedience to a mortal ruler, how much more will you do them for our immortal King, who is lord of life and death, and who judges every one according to his works.

"Now, therefore, I entreat you, my brave companions,

and more so as you—albeit in bravery, worth, and inherited honors greater than I—have of your own free will and out of your love elected me your leader and chief; I entreat that my words may be favorably received by the high and the low. Fear not the numbers of the heathens; withdraw not your necks from the terrific sword of a mortal man in order that the Lord may give the victory into our hands, that we may annihilate their power and lift on high the standard of truth.” On the morning of the day of the battle the little army of the Holy League received the Holy Eucharist, and marched on with these words: “May our death be like to the death of the just, and may the shedding of our blood resemble the blood-shedding of the prophets! May God look in mercy on our voluntary self-offering, and may he not deliver the Church into the hands of the heathens!” With amazing bravery and valor must they have fought. Had Vasag not deserted the holy cause, or had he not sided with the enemy, the Armenians would have achieved a signal victory in the annals of the church history, and might have also regained their independence. The fall of the noble commander Vartan and some others disheartened the rest. The enemy then seized upon many and indiscriminately slaughtered not a few. Many of the bishops and priests were captured, some were martyred on the spot, others were carried to Persia and there executed. The patriarch Joseph, in whose character and life shine forth piety, courage, and devotion, was one of those carried to Persia.

This was one of the many contests that the Armenians had with the fire-worshiping Persians. Indeed did

the sons of Armenia prefer a Christian grave to the heathen's home.

“ Her head was crowned with flowers,  
Her feet were bathed with spray.  
Hers were the land of Eden,  
The cradle of our race.

“ But then upon her borders,  
Shouted the Persian horde :  
' Fall down and worship fire  
Or perish by the sword.'

“ Then up sprang Armenia  
And raised her voice on high,  
And back to haughty Persia  
Rang loud the warlike cry :

“ ‘ I will not be a heathen,  
I will not be a slave ;  
If I cannot have a Christian's home,  
I'll find a Christian's grave.' ”

Christianity and Zoroastrianism had many a battle in the land of Ararat, until the latter, in total despair, was willing to submit to the former, on some amicable terms to be suggested by a brave son of Armenia, a worthy member of the house of Mamigonians. This valiant champion of truth was Vahan Mamigonian, whose father and uncle, Prince Vartan, led the Holy League in battle, and with the heroism and courage of the martyrs defended their religion and rights and had sealed their testimony to the truth of Christianity by their blood in the previous battle.

The Persians, after their conquest of Armenia, destroyed many of the churches and schools, persecuted the Christians with indescribable tortures and cruelties,

and inculcated Zoroastrianism among the Armenians, who in return most cordially hated both the religion of Zoroaster and its defenders, and were alert for an opportunity to drive out these usurpers and unwelcomed teachers of a philosophized religion, spun out of Zoroaster's imagination. The northern provinces rebelled against the Persians; the latter, therefore, attempted to subdue them. The Armenians availed themselves of this ample occasion, armed themselves, and urged Vahan to take the lead of the army to clear out of the country the troops of the enemy left there. The Persian forces had received such terrible disastrous defeats in various contests from the Armenians under the command of Vahan, that when a new governor, Nikhor, was appointed by Balas, the king of Persia (A. D. 485), he, instead of attacking Vahan, who held almost the whole of the country, wished to come to an arrangement agreeable to the Armenians. Prince Vahan, therefore, proposed the following terms:—

“ 1. The existing fire-altars should be destroyed, and no others should be erected in Armenia.

“ 2. The Armenians should be allowed the free and full exercise of Christian religion, and no Armenians should be in future tempted or bribed to declare themselves disciples of Zoroaster.

“ 3. If converts were nevertheless made from Christianity to Zoroastrianism, places (of honor) should not be given to them.

“ 4. The Persian king should in person and not by deputy administer the affairs of Armenia.”\*

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\* Seventh Oriental Monarchy, pages 333, 4.

These terms proposed by Prince Vahan were favorably accepted by Nikhor, and an edict of toleration was issued and proclaimed that every one should be at liberty to adhere to his own religion, and that no one should be driven to apostatize. Afterwards Vahan himself was appointed governor of Armenia by the king, and thus the Church enjoyed a period of tranquillity from the persecutions.

In the very year while the Armenians were alone fighting with the Persians in defense of Christianity, and the verdant fields of Ararat were dyed with the blood of the martyrs, the Greek and Latin theologians were holding their council at Chalcedon, engaging the influence of the Emperor to condemn the heresy of Eutychus. He had gone to the other extremity of the question with regard to the person of Christ, for which Nestorius had been condemned in the previous council (at Ephesus, A. D. 431). The latter was supposed to teach two personalities in Christ, on account of his emphasizing the distinctive characteristics of Christ's divine and human nature. Eutychus was condemned because he made the divine nature of Christ to absorb his human nature, he therefore was called a monophysite.

The Armenians did not receive the decision of the Chalcedonian Council, not because they were in sympathy with Eutychus or his doctrine, but because the question did not concern them at all. They were also contented with the orthodoxy delivered to them by the teachings of the apostles and the three former Ecumenical Councils, held at Nice, A. D. 325, at Constantinople, A. D. 381, and at Ephesus, A. D. 431. On account of

their refusal to receive the decision of the Council of Chalcedon, the Greek and Latin writers represented and condemned the Armenians as monophysites, and their church was cut off from the Western (Latin) and the Eastern (Greek) churches. It is very surprising to see a host of writers on this subject who, still drawing their information from the Greek or Latin writers, speak of the Armenian Church as attached to the heresy of Eutychus.

The following is from the letter above quoted, written in answer to that of Mihrnerseh, the grand vizier of Persia, A. D. 450, a year before the Council of Chalcedon: "He (Christ) was in reality God and in reality man. The Godhead was not withdrawn through the human nature, nor was the human nature destroyed by his remaining God; but he is both one and the same." A modern writer also says: "It is now evident that the Armenian Church of St. Gregory wholly rejects the heresy of Eutychus, condemned by the Council of Chalcedon; and she does so as much as the Eastern (Greek) Church."\* Though this charge of heresy brought against the Armenians by the Greeks and Latins was absolutely unfounded, yet it was a fertile source of much oppression, persecution, and bloodshed, and almost the sole occasion of the overthrow of the last two Armenian dynasties.

The influence of the Greeks in the Grecian provinces of Armenia often outweighed in appointing a bishop over the Armenians, who would be favorably inclined to

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\* "The Life and Times of St. Gregory," page 31. By Malon: London.

the acceptance of the decision of the Chalcedonian Council and some other rites of the Greek Church. Such appointments did take place, and consequently they became occasions of troublesome dissensions and contentions among the clergy and the laity of the Armenians. The Greeks, taking advantage of such internal troubles, did in vain try to absorb the Armenian Church. Some of the prelates and others who could plainly see into the matter and the evil intention of the Greeks, would warn the people and try to pacify the storm of controversy to save the church and the nation from an ecclesiastical vassalage; these incurred the unrighteous indignation of the Greeks, and suffered both persecution and exile.

The reader will remember the successive events, cursorily given in the previous pages, relative to the Armenians. Though Mohammed, the self-called and self-made prophet of Arabia, professed to be a founder of a new religion, yet Western Asia was not in need of a new religion, especially that of Mohammed, therefore it was evident that as a mere religion Mohammedanism would undoubtedly fail. The prophet of Arabia was aware of this fact, and as soon as he had some followers he took up the sword, the great missionary of Mohammedanism. Well might some tribes of Arabia have preferred Mohammedanism to their former idolatry, yet these even did not accept this religion for its excellency, but for the pillage and plunder, a wide field for them to exercise their inhuman propensities, and for a sensual hereafter, depicted by a wild imagination to the pagan sons of Arabia, who were excessively addicted to sensualism.



These wild sons of Arabia, inspired by their enthusiasm and the cry ringing in their ears, "Before you is the paradise and behind you are the hell and destruction," pushed on and overthrew the Sassanian dynasty of Persia not very long after the death of Mohammed. Zoroastrianism was supplanted by Mohammedanism, and the Saracens succeeded the Persians. They excelled them both in cruelty and in intolerance of religion. These new enemies of Christianity were—humanly speaking—endowed not only by a depraved nature common to all men, but also by an infernal behest from their great leader "to do aught good never to be their task, but to do evil ever their sole delight;" they, therefore, with an unsatiating thirst for the blood of the Christians, fell upon them. The beautiful land of Ararat was already saturated over and over with the blood of the martyrs from the early days of Christianity to the invasion of the Saracens. Christian Armenia, though fatigued and exhausted on account of her constant conflicts for centuries with various forces, religious and political, which militated against her welfare and deprived her of her former glory and brave sons, who protected her breast from the violating hands of the assailants, was now driven again into a fiercer contest for religious liberty and that of conscience, with the bigoted Greeks on the one hand and the rapacious soldier-missionaries of Mohammedanism on the other hand.

The latter invaded Armenia about A. D. 638-9, and slaughtered a great number of the Armenians who refused to accept Mohammedanism in the province of Daron; they then marched on to Dovin, where the seat

of the archbishop was, and put to the sword twelve thousand of the people in cold blood and carried away thirty-five thousand of them as captives. Again they returned and attacked the Armenians, who promised allegiance to the Saracens on the condition that they would be tolerated to enjoy their Christian religion. When the Greeks heard of this they were exasperated and marched with a great force against the Armenians to entirely erase them out of existence. The leaders of the people, fearful of the fury of the Greeks, whose soldiery was little inferior in cruelty to the Arabs, appeased their unsanctified wrath and turned them from such a fearful attempt and folly with the assurance of their fidelity to them. This resulted also in the destruction of seventeen hundred and seventy-five hostages taken by the Arabs when they heard of this Armeno-Greek alliance.

Towards the end of the seventh century the Greeks invaded Armenia and devastated twenty-five provinces and carried away eight thousand families into captivity; not very long after this event the Saracens invaded the country again and secured the entire submission of the people. The news of this event enraged the Greek Emperor Justinus II. again, who with an immense army attacked the Armenians and captured the prelate Isaac and five other bishops. After receiving a sufficient number of hostages from the Armenians he left the prelates alone and returned to Constantinople.

It was only a few years after this that the Saracens, under the leadership of Abdullah, fell upon the Armenians and plundered the churches and monasteries and

desecrated the sacred edifices, and the prelate Isaac was carried to Damascus in chains, who ended his eventful life of martyrdom while a prisoner.

Isaac was succeeded by Elias, the archbishop of Armenia, and Gashim, or Gashum, was appointed by the caliph governor of the country. Gashim by no means was inferior in cruelty to the previous Arab generals. He gathered all the leading men into the Church of Nachit-chvan, pretending to make a treaty of peace with them; he then set the church on fire and burnt them alive.

Why should we weary the reader with the narration of such doleful events? There is no pleasure in narrating these facts, but grief and often tears, and surely none will read them with any delight. Were it anything delightful to write or read what the Oriental Christians have suffered by the hands of the Mohammedans, and to what degree they have been oppressed and degraded, how many millions of the Christian children have been torn away from the bosoms of their mothers and have been nurtured in Mohammedan faith to defend it; how many thousands of beautiful virgins and women have been taken violently from the arms of their parents and husbands to fill the harems of the Mohammedan officers, generals, caliphs, and sultans for their sensual gratifications; and no one can tell the number of the martyred but He who has crowned them; these all indeed would have furnished materials for hundreds of volumes yet to be written beside the numerous volumes already written on these topics.

If the Greeks, instead of merely having the name, had the spirit of Christianity and had united with the

Armenians in a noble defense of Christianity both against Zoroastrianism and Mohammedanism and had not weakened by idle controversies and had not spread misery and oppression in a kindred Christian country, they themselves would not have experienced such an ignominious defeat at the hands of the Mohammedans, the common enemy of Christianity, so soon after the overthrow of the Armenian dynasty in Cilicia.

## CHAPTER VIII.

### THE ARMENIAN CHURCH.

THE Armenian Church was and still is a national church, therefore, the prosperity of the nation was also the prosperity of the church. The nation had but little rest after her embrace of Christianity. Christian Armenia during the first three centuries of her existence made such a defense of her faith against Zoroastrianism that the latter was completely paralyzed and no longer able to lift up the sword against the followers of Christ. But with the rise of Mohammedanism, a more formidable, cruel, unjust, and inhuman enemy arose. The Saracens or the Arabs, who were both the soldiers and missionaries of Mohammedanism, literally panted after the blood of the Christians as the hart panteth after the water brooks. Even these, after sucking all the blood that they could imbibe, fell off like swollen leeches and themselves were swallowed up by the Seljukian, Tartar, and Mongolian Turks, who surpassed even the Arabs in cruelty and deserved to be called "the unspeakable Turk." The Greeks, with all their subtlety, volatility, perfidy, intrigues, and intolerable bigotry, could do no more than to cause some of the corruptions of their church to creep into the Armenian Church. But this is not all; for while the Armenians were driven into the

mountainous district of Cilicia, the land of the brave Apostle Paul, by the Mongolian and Tartar invaders, who spread desolation, destruction, and death wherever their feet touched the soil, there came with the appearance of the crusaders in the East a number of zealous missionaries of the Romish Church, who instead of preaching and converting millions of Mohammedans to Christianity, tried to bring the Armenian Church into a subordination and jurisdiction of the Pope of Rome. Though the missionaries of the Romish Church undoubtedly knew that their church excelled the Church of Armenia in corruption, in superstition, and in non-scriptural claims and dogmas, yet they took advantage of the oppressed condition of the people and persistently disturbed their church. The overthrow of the political existence of the Armenians, according to some, is due to their intercourse with the Western nations, as we have seen. After this overthrow the Church of Armenia became both the custodian of the nation's existence and the defender of her independence.

The Armenians, owing to the frequent incursions, devastations, barbarous massacres, and being led captives in great numbers by the Saracens, afterwards by the Mongolian and Tartar hordes, were compelled to immigrate into safer districts and countries, especially after the overthrow of the independent dynasty in Cilicia.

When Constantinople was taken by the Turks, Sultan Mohammed II. appointed Bishop Ovaghim, of Broussa, the patriarch over the Armenians then in Constantinople and in the vicinity. This naturally also drew a good

number of the Armenians from other parts, while nearly two centuries before this time Jerusalem was also made the seat of a patriarch.

The seats of the archbishops at Sis, in Cilicia, Akhtamar, in the island of Lake Van and Etchmiadzin, were occupied by bishops wearing the title of Catholicos. Some of the occupants of these seats were very much like some of the popes of Rome; at the expense of honor, distinction, and the well-being of their people, they sought honor and distinction, but some others nobly suffered privation, persecution, exile, and martyrdom with their flock.

The papal missionaries, under the order of the Unitors, who had insidiously sown the seeds of dissension in the Armenian Church, took advantage of every calamity that befel the people, and afterwards being also augmented by the Jesuits and their sagacity, until they converted this dissension into a volcanic eruption about the beginning of the last century. Consequently thousands of the Armenians avowed their allegiance in spiritual matters to the Pope of Rome.

The Mohammedan conquerors always dealt with their Christian subjects with the utmost contempt, unmodified injustice, unabated cruelty, and relentless persecution. Undoubtedly did many of the people delude themselves with the idea that by uniting with the Romish Church they would enjoy protection through the influence of Romish France, then more influential in the East, for it is quite improbable that they could believe that the Romish Church was any better in simplicity and purity than the old Armenian Church.

The superiority of the educational institutions of the Jesuits to that of the Armenians was also an inducement then for some of the youths to flock into their schools. The monastery, founded by Mekhitar, of Sebastia (now Sivas), about the beginning of the last century in St. Lazarus' Island, in Italy, and the literary pursuits of the Mekhitarits, who edited many old Armenian writings and translated from the Latin writers, always tinted with the papal views, rendered great service to the Romish Church. Many a sad event is connected with this papal movement which our space will not allow us to narrate; but suffice it to say that this movement resulted in the separation of about one hundred thousand Armenians from the Armenian Church (this separation took place in 1830), and it has now a standstill condition.

The following is from a French writer, M. A. Ubicini, who speaks of these sad events in detail: "Fortunately for the Catholics, they found a powerful protector in De Feriol, the French ambassador, who obtained an order from the Porte, in 1703 for the deposition and banishment of the (Armenian) patriarch Avedik. Exiled to Chios, he was clandestinely carried off during the passage, and conducted, some say to Messina, others to Marseilles, and thence to the Island of St. Marguerite, where he died of martyrdom. There were strong grounds for suspecting the Jesuits established in Chios and at Galata of having contrived this plot in concert with the French ambassador."\*

The Armenian Church claims to be apostolic in its origin, Christianity being introduced into Armenia by the

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\* "Letters on Turkey," volume II., pages 256-7.



Apostles, and having survived the persecutions of heathenism during the first three centuries, had finally subdued the entire nation about the end of the third century. As it has been said before, St. Gregory the Illuminator was sent to Cæsarea, Cappadocia, to be ordained Bishop of Armenia A. D. 302. This custom of the ordination of the bishops of Armenia at Cæsarea lasted until the patriarchate of Nerses the Great (A. D. 363), one of the noblest and holiest bishops of the Armenian Church.

During the period of his patriarchate the clergy and the laity of the nation unanimously agreed to have their bishops ordained in Armenia by the Armenian bishops. It is evident, therefore, from the fact that there is no higher rank or order than that of a bishop or presbyter, which names are interchangeably used in the New Testament, as Vartabed (doctor) M. Muradian, of Jerusalem, correctly states in his recent "History of the Apostolic Church of Armenia."\* Here it may be also interesting to add as a fact of history that St. Gregory and his immediate successors, his sons and grandsons, and for a length of several centuries, the bishops were married and the heads of families. Celibacy was not required of them, neither separation, but it was optional with them to choose either, or none.

"The election of the bishops, like that of all the Armenian clergy, takes place by universal suffrage," the ordination, at Etchmiadzin, Akhtamar, or at Sis, by the presiding bishop or Catholicos and his associates.

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\* See page 35 in the original.

The priests or elders (*yēretzk*) are chosen by the people from among themselves, who are expected to have a tolerable knowledge of the Bible and the liturgy of the church—some in former days knew very little of either—and are ordained by the bishops. The priests live with their families among the people and are occupied with their daily duties in the church services morning and evening; they perform also baptism for the infants, and marrying and burying the young and old.

“The Armenian clergy receive no stipends, and exact no contributions like those of the Greek Church; their revenues depend entirely on the voluntary contributions of the faithful; it is therefore rare to meet with a wealthy priest, though some few are in easy circumstances.”

“With respect to morals also, though it is difficult to pronounce absolutely on the subject, the Armenian clergy appear to be very superior to the Greek.”\* The deacons are elected and ordained like the priests, and have no income whatever; they serve the church and assist the priests in the daily services of the church.

There is another class of the clergy of the Armenian Church. Those forming this class are called *Vartabeds*, or doctors in theology. It is very probable that the very necessity of the case created this order. In the former days, after the conversion of the Armenian nation to Christianity, most of the literary men were of the clergy and the monasteries became the seats of learning, and those who loved a literary life would retire to those places and pursue such a course. Asceticism of the East also must have played a good part in it.

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\* “Letters on Turkey,” volume II., pages 285–6.

They at first, most likely, voluntarily preferred celibacy, in order to devote their whole time to learning and teaching, who were ordained evangelists to visit the churches and to preach the gospel to the people, who were so often persecuted and oppressed by their enemies. But what was with them optional has become now a condition for that order, though "the Vartabeds form the most enlightened and learned portion of the Armenian clergy," and from them are the bishops elected and ordained, but unfortunately "they are restricted to celibacy."

The Armenian Church differs from that of Rome on the following points: (1.) It denies the supremacy of the bishop of Rome. (2.) It rejects the authority of the Council of Chalcedon as ecumenic. (3.) It rejects the introduction of *filioque* into the creed, but admits that the Holy Spirit proceeds from the Father. (4.) It rejects the Romish doctrine of purgatory. (5.) It rejects also indulgences. (6.) It does not withhold the Bible from the people, but encourages them to read it.

The orthodoxy of the Armenian Church would not have been questioned by some of the Western writers had they drawn their information from the native authors, instead of drawing them from some later Greek and Latin writers. The following is a translation from a recent Armenian work, entitled "The History of the Holy Apostolic Church of Armenia." The author is Vartabed M. Muradian, of St. James' Monastery at Jerusalem:—

"It is sweet and comforting to discourse of the revealed truths of the Bible, which is the only foundation

of undefiled doctrine, to which always have the holy church fathers trusted for the defense of faith.

“The Bible teaches concerning God two things: first, that God is one and there is no other God beside Him; second, that divine nature is common to the Father, to the Son, and to the Holy Spirit, and these three persons have one Godhead. This is the faith of the Christians in harmony with the manifest words of the Bible. This trinity is the foundation of the Christian faith, and the three persons have one influence for our salvation, but in different ways of manifesting it; that is, the Father calls and causes us to approach His Son, whom He begat from eternity and prepared His coming. The Son came from heaven and was united with human nature that He might save us from sin and give eternal life to our souls. The Holy Spirit is our regenerator, who re-established in us the likeness of God, making us receptive of the salvation offered of God.

“The Bible teaches that Christ, on account of His eternal generation from the Father, is called the Son of God, but for His incarnation in time, the Son of man, brother of men, through whom we obtained the right to call God our Father, and for this reason the Church confesses in the personality of Christ two natures, *divine and human*, distinct and inseparable in their union. This mystery of incarnation is the great mystery of God’s love for the world; and as much as this is incomprehensible and inconceivable by human intelligence, so much is it natural with divine love and omnipotent nature. In this great mystery was the salvation of mankind, for this the entire humanity waited, and,

therefore, the law and the prophets in this mystery of incarnation were fulfilled. Because Christ, as the true Messiah, performed prophetic, priestly, and kingly offices, and became for us true *Prophet*, true *Priest*, and true *King*; teaching the doctrine of redemption, elucidating the past, the present, and the future of mankind, forgiving and redeeming us through the sacrifice of Himself, and reigning over us with a heavenly and spiritual kingdom.

“The Bible teaches that the Holy Spirit proceeds and flows from the Father, not as a common influence of God, but as a person of the Holy Trinity, infinite, eternal, a true God. But with respect to us the Holy Spirit is the source of union of God to man, the seal by which we are known as Christians; because without the Holy Spirit’s dwelling in us, His help and guidance, we are only alive, for the Holy Spirit is co-worker with the Father and the Son for our salvation; and as the manifestation of God through Christ to the world is called redemption, so also the revelation of God through the Holy Spirit is denominated *regeneration* and *sanctification*.

“At this present day there is not a book like the Bible from which the intellectual world has been able to derive so much good for the real well-being and progress of human society. There is not a book, and cannot be, that is translated into so many languages and is distributed so extensively as the Bible. Our immortal translators felt this great want, and they began the first step of the nation’s enlightenment and progress by the translation and study of the Holy Scriptures, and this translation is so choice, that, with various praises bestowed

upon it by the European scholars of the present century, who know the Armenian language, it is called the '*Queen of Versions.*' But we will be giving a still greater praise to our forefathers if we generalize the study of the Holy Scriptures among our people and rear the edifice of education upon that solid foundation of the Word of God."\*

By no means should the reader think that the writer is partial in not telling something of the superstitions, formalism, and ignorance still in existence and practice among the Armenians and in their church. It has often been written and spoken, even with a great lack both of knowledge and charity. Had those writers on these aspects of the Armenian Church and people remembered that for almost fifteen centuries this church has been in constant conflict with paganism, Zoroastrianism, Mohammedanism, and the evil influences of the corrupt Greek and Roman Churches, they would not have been so severe in their denunciations of that old relic of the ancient Christian Church. Often were the bishops and priests in the battle-field with their flocks against the enemy of the church. Often were they in chains, in imprisonments, in hostage, at the pagan, Mohammedan, and so-called Christian courts; often were they carried away into captivity and massacred by their captors. How could they give more attention than they did give to the education and enlightenment of their people and to the purity of the Church. Even to-day the best intellects of the Armenian clergy, the lovers of the reform and

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\* "History of the Holy Apostolic Church of Armenia," pages 117-121, 127-8.

purity of the Church and people, are in either exile or bondage by the Russian and Ottoman Empires. These circumstances certainly will not justify the condition of the Armenian Church, but they ought to modify the severity of our judgment and fill us with a deeper sympathy, with a truer Christian love and activity for its reform, purity, and spiritual prosperity.

## CHAPTER IX.

### THE REFORMED ARMENIAN CHURCH.

It did not seem necessary in the previous chapter to point out certain unimportant ceremonies, formalisms, and superstitious practices still in existence in the Armenian Church. But it has been admitted that the Armenians were not able to preserve the noble apostolic Armenian Church in its simplicity and purity, as it was received by our forefathers, owing to the persecutions, oppressions, and the corrupt influences of both the so-called Christian and non-Christian nations who so often annoyed the church and the nation.

To whatever causes we may attribute the present condition of the church, they will not alter the fact of its being in need of reformation. It, moreover, was nothing but natural to expect that the reformation in Europe, which shook the foundations of the great empires, could not help but spread its silent and salutary influence all over the world.

So we find an Armenian priest, who wrote a book in 1760, praising the great reformer, Martin Luther, and his work, and calling the attention of the people to the need of the church for reformation. Though his book was never printed, it was, more or less, circulated and did its good work.

The publication and circulation of the Bible by the



British and Russian Bible Societies succeeded the above incident in the beginning of this century. These events paved the way for a greater movement.

It was only a few years after the organization of the American Board that "the missionary Parsons (when) on his first visit to Jerusalem, in 1821, encountered some Armenian pilgrims,\* whose interesting conversation drew from him the suggestion of a mission to Armenia itself. 'We shall rejoice,' said they, 'and all will rejoice when they arrive.'"

Several Armenian clergymen espoused the cause of reformation in 1826 at Beirut, Syria. Two of them, Bishop Dionysius and Krikor Vartabed, like Paul and Barnabas, traveled through Asia Minor, preaching the gospel to the people with great acceptance. "These brethren assured the missionaries that the minds of the Armenian people were wonderfully inclined towards the pure gospel, and that should preachers go among them doubtless thousands would be ready to receive the truth. They themselves wrote letters to their countrymen, which excited no little attention."†

The publication and circulation of several thousand copies of the Scriptures, and their being eagerly read by the leading men, the labors of these and other Armenian ecclesiastics, and especially the training school for priests at Constantinople, which was committed to the charge of Peshtimaljian, "a profound scholar, a theologian,

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\* It is still the custom of the Oriental Christians to go to Jerusalem in the time of Easter in great numbers as pilgrims.

† "Historical sketch of the missions of the American Board in Turkey," page 3.

and an humble student of the Bible—a sort of an Oriental Melancthon, even in his timidity”—were indubitable signs of a wonderful reformation.

“The Syrian Mission had been established by Rev. Pliny Fisk and Rev. Levi Parsons, who left this country in 1819.” Revs. W. Goodell and Bird were appointed by the American Board in 1823 to join this mission. Messrs. Goodell and Bird, however, were desirous to begin their work at Jerusalem, but owing to the disturbed condition of affairs at that city they commenced their work at Beirut, Syria.

On account of the Greek revolution being in progress and for this reason the Christians everywhere, and especially in the seaport cities, were treated with the greatest barbarity by the Turks, as they are now. Dr. Goodell wrote from Beirut, May 15th, 1826: “Human beings whose guilt is no greater than that of their proud oppressors are condemned without a trial, their flesh trembling for fear, their religion blasphemed, their Saviour insulted, their comforts despoiled, their lives threatened, and their bodies filled with pain, and deeply marked with the blows inflicted by Turkish barbarity.”

The condition of affairs compelled the American and English missionaries and their Armenian assistants to repair to the Island of Malta for protection under the British rule. At Malta Mr. Goodell and his Armenian assistants\* completed the translation of the New Testament into the Armeno-Turkish† in 1830.

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\* Bishop Dionysius was one of Mr. Goodell's assistants.

† The Armeno-Turkish language is not a distinct language, but it is Turkish written in Armenian characters.

The following year Dr. Goodell was instructed by the American Board to go to Constantinople and commence a distinct mission among the Armenians. He was followed in due time by the Revs. Drs. Dwight, Schauffler, Riggs, Bliss, Hamlin, Van Lennep, Wood, and others as missionaries sent by the Board.

The missionaries were strangers in the land, and had no other means than their opening schools and printing press to attract the attention of the people. The portions of the Bible and other religious tracts were published and circulated among the people, and in the scarcity of reading matter these books and pamphlets were eagerly read by them, and not without good results.

Indeed, a profound love for the reformation of the Armenian Church had taken possession of the minds of many leading men among the nation who were trying to do all they could. But both their knowledge and experience were limited; they needed a wise leader or leaders who could direct the movement in a way so as to accomplish the desired end. Some of them, when they came into contact with the missionaries, thought Divine Providence had sent these men to take the lead of this noble movement. They implicitly confided in the wisdom and ability of the missionaries to do this.\*

The sagacity, magnanimity, and the piety of those missionaries were unquestionable. They showed their wisdom in the fact that they "steadily pursued the policy

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\* The Orientals have an admirable kind of coolness and courage. Give them a leader in whom they have confidence, and they will follow him to the death.—CYRUS HAMLIN.

of disseminating the truth without making attacks upon the Armenian Church.”

The silent influences of this reformation spread far and wide in the city of Constantinople and its suburbs. The Romish Church, through its Jesuit missionaries, had carried on the work of proselyting the Armenians for several centuries, and she had thousands of adherents. She, moreover, had experienced the mighty power of such a movement in Europe, and she, therefore, was first to attempt to stop the progress of this movement in the East. It was in 1836 that the Romish patriarch publicly denounced the missionaries and their books. His evil example was followed by the Armenian and Greek patriarchs of the same city, Constantinople, four years later.

Thus the spirit of hatred and persecution was instilled into the minds of different communities by their respective representatives. But this movement being mostly among the Armenians, their patriarch took a more active part in issuing anathemas and sending them to the provinces, and he caused them to be read in all the churches.

The Armenian Church was sorely wounded by the Romish Church and its missionaries. A national unity meant and still means to the Armenians a national church, and a separation from the church was considered a division in the nation, not only by the Armenians but by the government under which they were. The Armenian patriarch and the leaders of the nation, therefore, thought the suppression of this evangelical work might be a prevention of such a division which had

taken place in the case of the followers of the Romish missionaries in 1830. The patriarch and his subordinates, who took violent measures of persecution against those who favored and labored for the reformation of the church, were not aware of the fact that the intention of the missionaries was *not* to create a like separation from the church. The following is the language of Rev. Dr. Goodell: "We ourselves, at this place, have nothing to do with the church, its dogmas, ceremonies, and superstitions. \* \* \* Nor do we make any attempt to establish a new church to raise a new party. We disclaim everything of the kind. We tell them frankly, you have sects enough among you already, and we have no design of setting up a new one, or of pulling down your churches, or drawing members from them in order to build our own." \*

And we find this policy adhered to in the case of the brethren in Nicomedia. The bishop, priests, and the leading men of that city formed a council, and this council drew up a new confession of faith. "Thus all who were suspected of Protestantism were asked to acknowledge by affixing thereunto their signatures. Those who would refuse to do so were to be anathematized and expelled from the church. As soon as Rev. Dwight and Dr. Goodell were informed of the council's proceedings they advised the brethren *not* to separate themselves from the Armenian communion, saying that, if they did so, the work would not advance so rapidly." †

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\* "Forty Years in the Turkish Empire," pages 173, 4.

† "History of the Beginnings of Missionary Work in Nicomedia," pages 20, 21. By Rev. G. Nergararian.

In 1843 a young Armenian embraced Mohammedanism. But he became a prey to remorse of conscience for his apostasy. He therefore renounced Mohammedanism and reconfessed Christianity. He was seized upon and beheaded in the streets of Constantinople by the Turkish authorities, and his corpse was exposed to the public gaze for several days, as an insult to Christianity. This event aroused the indignation of the European ambassadors, who, through the English ambassador, Sir Stratford Canning, demanded and extorted from the sultan the following written pledge: "The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate."

The imprudent conduct of the patriarch, Bishop Matteos, by his anathemas and excommunicating those who were disposed and endeavoring to reform the Church, exposed them to all manner of maltreatment. They "were stoned in the streets, unjustly imprisoned, ejected from their shops, invaded and plundered in their houses, bastinadoed and abandoned by their friends." These persecutions were severe and extended into those places wherever there were some who loved the cause of reformation. The unwise course of the patriarch to prevent separation by persecution, indeed, did hasten the dreaded division in the church. Vartabed M. Muradian's own statement in regard to Bishop Matteos' conduct is as follows :—

"Patriarch Matteos had already begun religious controversies with the Protestant missionaries, and these same controversies were travails of a new eruption.

Those inclined to Protestantism were about to appear and the anathematizing course taken by Matteos very materially aided the purpose of the Protestant missionaries, because to persecute is to spread. And, behold, thus on the one hand the intervention of the missionaries, on the other hand the inconsiderateness of those inclined to Protestantism and the imprudent conduct of Patriarch Matteos cause a number from our brethren to depart from the maternal bosom of the church and adhering to Protestantism it forms a distinct body, choosing for itself a separate civil head.”\*

The patriarch’s persecuting and excommunicating those who adhered to the evangelical work were considered sufficient reasons to organize a separate church.

There was not, however, a unanimity among the brethren on this subject, and “the most honored and influential of the older brethren placed themselves in the bosom of the nation.” The missionaries, thus changing their policy and yielding to the desire of those who wished to form a separate organization, gathered them together, forty in number, and constituted, on the 1st of July, 1846, as the first Evangelical Armenian Church of Constantinople. † Mr. Apisoghom Kacha-

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\* “History of the Holy Apostolic Church of Armenia,” pages 607, 8. (This book is written in the Armenian.)

This same author, speaking of the literary merits of Matteos, has the following criticism: “In the writings of Matteos there are very many contradictions, which are the signs of lack of profundity, and especially willing also to defend the Armenian Church against Protestantism, in certain places he has completely precipitated into Roman Catholicism.” Pages 616, 7.

† Rev. Dr. Goodell wrote in regard to this event: “When I removed to Constantinople fifteen years ago I felt assured either

durian was ordained, and installed the pastor of this new church by the missionaries on the following Sabbath.

On the 20th of July, 1846, another church was formed at Nicomedia, and during that summer two more churches were organized, one at Ada-Pazar and the other at Trebizond. And these organizations were followed by others at different parts of the country.

The Protestant Armenian community thus organized into separate churches was yet under the jurisdiction of the patriarch, and not quite free from molestation and privation up to 1847. "In the temporary absence of Sir Stratford Canning, Lord Cowley negotiated the matter with the government, and on the 15th of November, 1847, the grand vizier issued a firman, declaring that the 'Christian subjects of the Ottoman Government professing Protestantism would constitute a separate community, with all the rights and privileges belonging to others, and that 'no interference whatever be permitted in their temporal or spiritual concerns on the part of the patriarch, monks, or priests of other sects.'" Three years later the Sultan, Abdul Medjid, granted to the Protestants a charter, "completing and confirming their distinct organization as a civil community, and securing to them equal religious rights with the older Christian organizations."

Up to this time (1850) the work of reformation spread and progressed with wonderful rapidity, though through

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that this day (of new organization) would come, or that the Armenian Church as a body would be reformed." It is the conviction of many Protestant Armenians that the Armenian Church would have been reformed by this time or sooner than it ever will be had this separate organization not taken place at all.



persecutions and privations. The readiness of those who knew the truth to spread it; the eagerness of the people to receive the truth; the unconsciously employed means of those who tried to stop this movement, and by so doing their spreading it, are well condensed in the following language of Rev. S. C. Bartlett, D. D.:—

“When the patriarch had hurried Bedros, the Vartabed, out of the city for his Protestant tendencies, and Vartabed had gone distributing books and preaching throughout the whole region of Aleppo and Aintab. When he had sent priest Vartanes a prisoner to the monastery of Marash, and then banished him to Cæsarea, Vartaves had first awakened the monks, and then preached the gospel all the way to Cæsarea.

“The missionaries wisely availed themselves of this rising interest in tours for preaching, conversing, and distributing religious treatises. Messrs. Powers, Johnson, Van Lennep, Smith, Peabody, Schneider, Goodell, Everett, Benjamin, pushed forth to Aintab, Aleppo, Broussa, Harpoot, Sivas, Diarbekir, Cæsarea, and various other places through the empire.

“They soon found that they were in the midst of one of the most extraordinary religious movements of modern times, silent, and sometimes untraceable, but potent and pervasive. In every important town of the empire where there were Armenians, there were found to be, as early as 1849, one or more ‘lovers of evangelical truth.’ But it was no causeless movement. The quiet working of the ‘little leaven’ was traceable almost from its source by indubitable signs. It was a notable sight to see

when, in 1838, the Vartabed and the leading men of Orta Keuy, on the Bosphorus, where the missionaries first gained access to the Armenians, went and removed the pictures from the village church. It was a notable thing to hear when, in 1841, the Armenian preachers of Constantinople were discoursing on repentance and the mediatorial office of Christ. It was another landmark when, in 1842, the fervor of the converts not only filled the city with rumors of the new doctrines, but, after a season of special prayer, held in a neighboring valley, sent forth priest Vartanes on a missionary tour into the heart of Asia Minor. A still more significant fact was when, in that year and the next, the Armenian women were effectually reached and roused, till family worship began in many a household, and a female seminary at Pera became (in 1845) a necessity. The brethren had observed the constant increase of the inquirers, often from a distance, and they had found, even in 1843, such a demand for their books as the press at Smyrna was unable fully to supply. In many places, and at Nicomedia, Adabazar, and Aintab, books and tracts began the work.

“The preaching services at Constantinople would be occasionally attended by individuals from four or five other towns. At Erzroom one Sabbath (February, 1846) there were attendants from six different places. The seminary for young men at Bebek (a suburb of Constantinople) drew visitors from great distances and from all quarters, as far as Alexandria, St. Petersburg, and the Euphrates. The native brethren also had been engaged in disseminating the truth, and the first awaken-

ings at Killis, Kessab, and Rodosto, for example, were due to their labors.

“From this time forth the enterprise became too broad even to trace in this rapid way. If the whole movement shall ever be suitably recorded the history of *this* reformation will be second in interest to no other that has ever been written. There are scores and scores of villages each of which would furnish material for a volume, and multitudes of cases that recall the fervor, faith, and fortitude of apostolic times.” \*

The history of *this* wonderful reformation will not be expected here to be given fully, nor the history of any particular place or person, unless it will serve to explain a general fact. But all, that we will be able to do, is to give a brief and cursory sketch of it.

Although a decree issued in November, 1850, proclaimed the Protestants equal in the eye of the law, and accorded to them protection from persecutions, yet the condition of the brethren was very miserable. Many of the younger brethren were disinherited by their parents for their espousal of the cause of the reformation, and thrown out of employment by their employers. The anathemas of the patriarch upon “the heretics” and those who would have any dealing with them, shut out the Protestants from the society of, and the business intercourse with, the people. Many, therefore, had to sell and sacrifice their properties for the necessities of life, and fell into an abject poverty, and had reached the verge of starvation. The ambitious policy of Russia

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\* “Historical Sketch of the Missions of the A. B. C. F. M. in Turkey,” pages 10-12, and 14.

forced Turkey to declare war against her in 1853. Thus the Crimean war also greatly added to the misery of the brethren and threatened the existence of the little flock. But the ingenuity of the Rev. Dr. Cyrus Hamlin, the noble missionary, devised certain means to ameliorate the condition of the Protestants, established industries, especially the mill and bakery, where he found sufficient work for them to do; he also was able to build a few churches in which these brethren might worship. These churches were greatly needed, and he had left some balance in hand after building them.\*

“The Crimean war was overruled for the furtherance of the gospel by becoming the occasion, if not the actual means, for securing another important concession from the Turkish government on the subject of religious liberty, a new Magna Charta for the Christian subjects of the Porte. This is known as the Hatti Sherif (Sacred Edict), or Hatti Humayoun (Imperial Edict), of 1856, and was issued on the authority of the Sultan himself.”† Some regarded this edict as a complete grant of freedom to all, Christians or Mohammedans, to follow the dictates of their consciences without any molestation whatever. A few high-sounding sentences from it will show what great contentment it would have given to the subjects of the Porte if it had been fulfilled:—

“Every distinction or designation tending to make

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\* “It had been no object of mine to have any balance in hand. It amounted, with what had already been expended for churches mentioned, to \$25,000.” — HAMLIN. “Among the Turks,” page 258.

† See Appendix.

any class whatever of the subjects of my empire inferior to another class on account of their religion, language, or race, shall be forever effaced from the administrative protocol.

“As all forms of religion are and shall be freely professed in my dominions, no subject of my empire shall be hindered in the exercise of the religion that he professes, nor shall be in any way annoyed on this account.”

It is, however, nothing uncommon with the sultans and other officials of the Turkish Government to promise a good deal, but not to fulfill the least. “By the terms of the treaty of 1856 (signed at Paris), Turkey was bound in the face of the world to redress the inveterate evils and abuses of her government, and to extend to all her subjects the blessings of civil and religious freedom. There was accordingly promulgated the Hatt-y-Humayoun of 1856, in which the principles of reform embodied in the Tanzimat were renewed and extended; but that edict, like those which preceded it, remained in effect null and void. The grievances and wrongs endured since that time, especially by the Christian population, the perversion of justice, the gross administrative corruption, furnish a sufficient commentary of the futility of the attempted or promised reforms of the Porte.”\*

In spite of all the hinderances, the grievances, and wrongs endured by the Christian population, and the perversion of justice and gross administrative corruption of the Turkish Government, the number of the reformed churches within ten years (1846–1856) increased to

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\*“The Turkish Empire,” pages 223, 224.

thirty, organized at different places in the empire. And it was only twenty-one years after the birth of the first Reformed Armenian Church, in the travail of persecution, that the late Rev. Dr. H. J. Van Lennep reported, before the Evangelical Alliance at Amsterdam, Holland, that "there are now (1867) fifty-six churches, with two thousand communicants and a community of twenty thousand adherents." And he adds:—

"The use of such means (for reformation) soon produced a marked effect, not so much upon the volatile Greek as upon the sober-minded Armenian; and evangelical doctrines were soon spreading among the latter with amazing power and rapidity. Providence raised from among the people men of eloquence, power, and influence, whose labors were wonderfully blessed; and great numbers soon rejoiced in the precious doctrine, 'Christ crucified.' The young converts, full of faith and the Holy Ghost, went about lighting the torch of truth and salvation throughout the land."

And now we have one hundred and ten churches and eleven thousand and ninety-five members, seventy-four native ordained ministers and one hundred and twenty-nine preachers, and eighty-five other helpers, two hundred and three places for stated preaching, thirty-one thousand six hundred and eighteen average attendants to the services, twenty-one thousand six hundred and fifty-five Sabbath-school scholars, and a community of forty-five thousand and eight Protestants, who have contributed \$48,941 for all purposes during the last year (1890-1891).\*

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\* See Annual Report of the A. B. C. F. M.

The great progress of this reformation may well be ascribed to a few causes or agencies. The first is the Bible. The reader will remember we said in the previous chapter that the Armenian Church not only encourages, but almost enforces, the people to read the Scriptures, that the Armenians revere the Word of God. When the missionaries came into our country they found a common ground on the "Thus saith the Lord" to deal with the people and the clergy. The absolute necessity of the Bible as the only standard was felt by the missionaries, and the ablest intellects have been engaged in its translation into the vernacular dialects or the languages of the country. The Rev. Dr. Goodell wrote on this subject nearly fifty years ago as follows:—

"Turn now to our labor among the Armenians, Our whole work with them is emphatically a Bible work. The Bible is our only standard, and the Bible is our final appeal. And it is even more necessary for us than it was for the reformers in England, because we are foreigners. Without it we could say one thing and the priests and bishops could say another; but where would be the umpire? It would be nowhere, and all our efforts would be like 'beating the air.' " \*

The British and American Bible Societies greatly aided the publication and circulation of the Scriptures through their agents in co-operation with the missionaries among the people, and in many a family, town, and city the Bible itself was the mightiest means of the conversion of many. "The entrance of Thy words

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\* Memoirs of Rev. William Goodell, D. D., page 282.

giveth light." "The law of the Lord is perfect, converting the soul."

The writer's father was engaged in some business in Constantinople nearly thirty years ago, and when he returned home he brought with him a copy of the New Testament, which he bought from the missionaries. This copy of the New Testament he and his sons began to read, and the simple reading of the Word of God resulted in the conversion of the writer and the several members of the family. In every village, town, and city hundreds and thousands thus have been converted and "become Protestants in principle, and they far exceed in number the registered Protestants."

It was the privilege of the writer, after his conversion and studying a few years in the mission school at Marsovan, to spend some time in teaching in a small town. The Protestant people, whose children he had to teach, had no preacher and urged him to preach for them. Not ability or aptness, but necessity, compelled him to engage in this double duty. One day he was asked by a man who belonged to the Armenian Church and whose brother (deceased then) was one of the first converts to Protestantism, whether he knew how Protestantism began there. His reply was "No;" and what the man told him is somewhat as follows:—

The first Protestant brother that entered the town went to a coffee-house,\* and he took out his Bible and

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\* The coffee-houses in the East are very much like the saloons in this country. But they do not sell intoxicating drinks in these coffee-houses. People go there to smoke and sip coffee in small cups and while the time away.



attempted to read it to the men there, but they refused to listen to him. He was so grieved that he burst into tears. This attracted the attention of an elderly man, well known in the town as "Uncle Toros," who came to him at once and asked him what ailed him. He replied that he would like to read the Bible and speak to them about the wonderful love of God, but they objected to his so doing. Uncle Toros was a very hospitable man; on learning that this man was entirely a stranger in the town he invited him to his house. The custom of the Orientals is that everybody that is able has a guest-chamber, like the Shunamite woman for the prophet of the Lord.

Uncle Toros was also a very influential man in the town, and he had many friends and relatives, who, with the neighbors, used to come to his sitting-room and spend the early part of every night.

Thus our brother had a very good audience every evening to whom he could read and expound the Bible. If some did not like to listen to him, they could leave the room and go, for they could not oppose or insult him—he was Uncle Toros' guest. This was the beginning of the work there, and when the writer was there, nearly fifteen years later, he found about twenty families composing the Protestant community.

Thus the "two-edged sword" of the Spirit, "the Word of God" on the one hand, "the young converts, full of faith and the Holy Ghost," are still going about "lighting the torch of truth and salvation throughout the land," on the other hand, have wrought this marvelous reformation which is still progressing rapidly, although meeting numerous difficulties.

Some of the hinderances have been occasionally mentioned in the previous pages, but the greatest source of all evils is due to the despotic oppressions and persecutions of the Turkish Government, under the garb of suppressing the revolutionary tendency of the Christians. The reports of the missionaries from various stations inform us of this unbearable tyranny:—

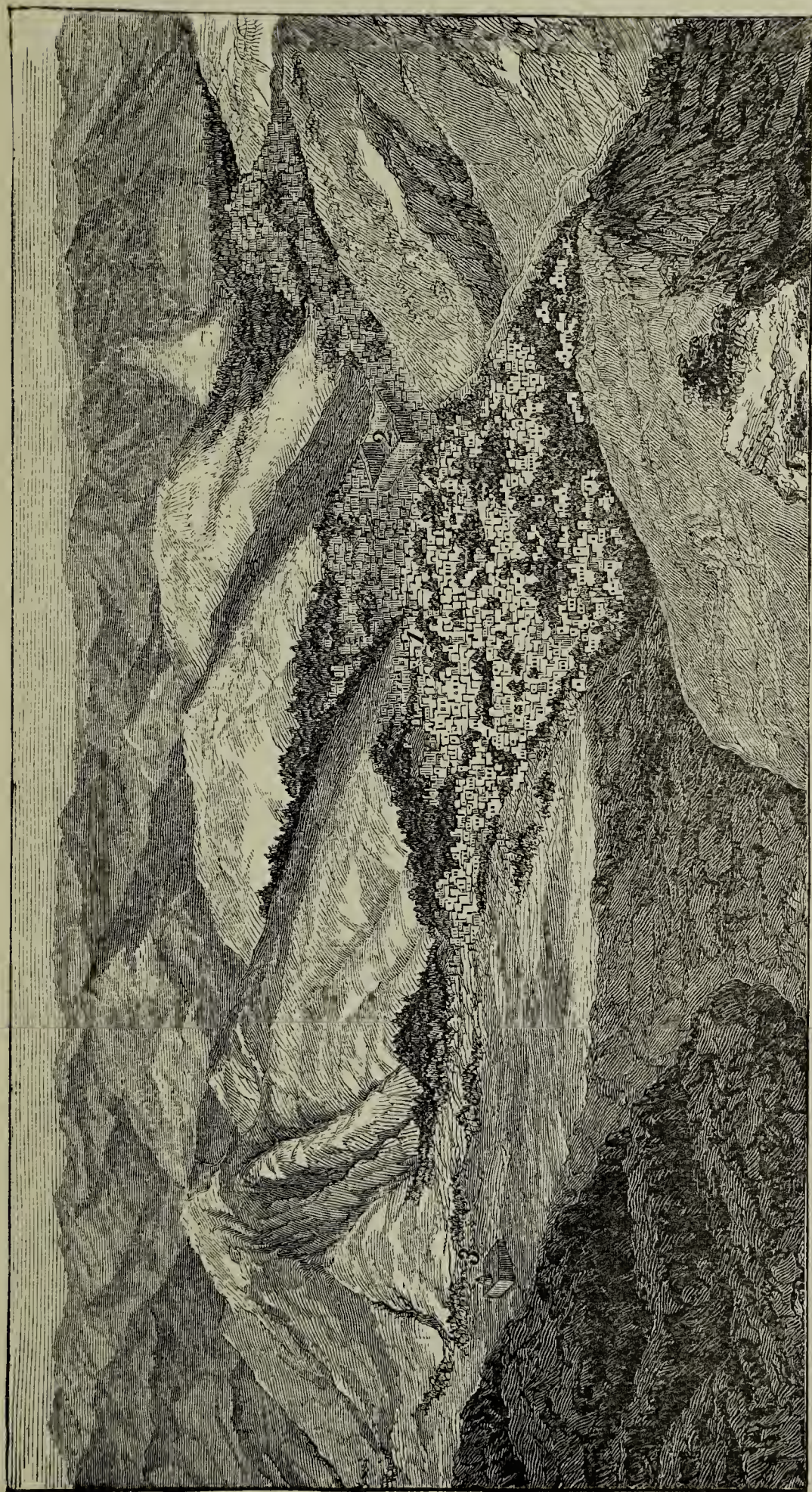
“BITLIS.—The political situation in this station has gone from bad to worse, and the Christian part of the population has suffered from the want of protection and from open violence beyond all precedent. The unusual number of deaths in one of the healthy out-stations was caused by the want of proper food and clothing, resulting from the excessive taxes. It is not a little praiseworthy that under such conditions the native brethren prove steadfast in faith and cheerful in Christian service. Speaking of governmental interference, Mr. Knapp says: ‘We have been annoyed by officials, who have detained our books, school and religious, at the custom-houses at Trebizond and Erzroom. These boxes have been detained several months at the latter place, and are there still, although they have the government seal that was attached to the books at Constantinople.’ ”

“ERZROOM.—This station has suffered more than any other in the mission for want of an adequate force of missionaries and from political disturbances.”\*

In vain has the writer attempted to avoid narrating the following instance, which furnishes three phases in one, to wit: The mighty power of the Word of God, the heroism of those who believe in God, and the violation

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\* See Annual Report of A. B. C. F. M., 1891.



BIRD'S-EYE VIEW OF BITLIS.

1. Mission Premises. 2. Ancient Castle. 3. Monastery.

of all promises of religious freedom, the marked cruelty and perversion of justice of the Turkish officials.

Avedis (good news) Zotian was a boy of ten or twelve years of age when the writer was acquainted with him, over sixteen years ago. He was a quiet, unassuming, skillful, and industrious boy, and engaged in his father's trade, copper-smithing. Through his cousin, who was a constant reader of the Bible and a warm friend of the reformation, Avedis was brought under the same influence of the Word of God. He finally, about seven years ago, avowed himself a Protestant and joined that community. He became very active, and, like the prophet Jeremiah, felt that "His word was in" his "heart as a burning fire." He was often found to be engaged in some discussion on religious topics. Avedis thought one day, about three years ago, while he had a long distance to go to the service and would not be able to stop on the way and speak to others on the topic of religion, to have a verse on a piece of board, to carry it along and the people will see and read it. The following words from the Scriptures, "Repent ye, for the kingdom of heaven is at hand," were written in the Armenian, and Avedis had his friend Sahag, another Armenian Protestant, to write the same verse in the Turkish language. Avedis started to church with the above text. He was arrested on his way by the Turkish officers and thrown into a dungeon. His friend Sahag was also arrested for his writing the verse in the Turkish, and shared a corner of the prison with Avedis. The charge that was brought against these young men was that they were political agitators.

After several months' imprisonment the verdict of the unjust jury was "Guilty," and the unrighteous judge uttered the sentence of exile for life. They with tearful eyes bade adieu to their newly-married wives, who in vain had tried to wipe away the overflowing tears, to their aged parents, brothers, sisters, relatives, and friends. They were driven like cattle by the mounted officers to Smyrna, then to Africa. They were so exhausted and ill-treated on their way that only a few months later it was heard that Avedis was taken away by his Heavenly Father to rest from his labors. And what became of Sahag nobody knows.

In the name of humanity, in the name of Christianity, in the name of the Founder of Christianity, the reader is requested to *pray* and *do* whatever is in his power to hasten the freedom of this down-trodden nation from the tyranny of "the unspeakable Turk."

One of the difficulties will be very easily understood when it is remembered the fact that the Protestant Armenians were driven out from their national church and community, that they were encouraged and organized into a distinct church and body from their nation; consequently they had to have separate church buildings, cemeteries, and school-houses, &c. Forty years ago, when only ten or fifteen such places were needed, it was not very difficult for the American Board to meet these needs of the brethren, while they were absolutely unable to do anything for themselves on account of the persecutions, compulsive idleness, and the consequent poverty resulting from these.

Although the Protestant community vastly increased

within this period, but not in wealth, owing to the governmental oppressions, excessive taxes, all manner of injustice, and to the want of protection and even open violence. So the four-fifths of the Protestant Armenian churches are still more or less dependent on the mission fund. The one-third of the income of the Board goes to this mission, but even that is far from being sufficient to cover the necessary expenses of this stupendous work.

Indeed, there are only a very few church buildings owned by the Protestant Armenians worthy to be called churches, but the most of the meeting-houses (so they are called) are devoid of any comfort; some of them without organs or seats; some without furniture or chairs; and some even without any floors. No one who has seen some of the country school-houses in this country and our so-called meeting-houses in Asia Minor and Armenia would dare to compare the latter with the former with any fairness.

This is not a little disadvantage to the advance of the cause. But it is not the worst. Suppose a congregation is huddled in such an uncomfortable place for worship, and anxiously waiting for their preacher on a Sabbath morning. But the preacher had received word from the missionary, by whom he is employed, in the middle of the past week, that the Board was unable to appropriate sufficient means to employ the same number of preachers, and that he was also the one of those who are dismissed, and therefore he is gone to another place to find something else to make a living. Undoubtedly, this disappointment is worse than the discomfort of the

place of worship, but, unfortunately for many congregations and preachers, this is their condition. The following from the report of the "Committee on Missions in Turkey" is to the point to show both the importance and the distressed condition of this mission:—

"The mission in Turkey is the most important mission of the Board. Divided into four parts, European,\* Western, Central, Eastern, each part is sufficiently small to secure careful supervision and control; it enrolls one-third of the working force; it numbers one-third of all adherents, scholars and communicants. No mission is more complete in organization, more comprehensive in agency, more wise in method. It includes the church and evangelistic effort; it includes educational institutions from the kindergarten to the professional school; it includes a vast work of translation and of publication. It gathers up and projects all worthiest forces for the fostering of a Christian civilization.

"These forces have been reduced through the reduction of income. From certain parts of the mission is made the call for men; from all parts is made the call for money. The people are in distressing poverty, yet the distressing poverty is excelled by the self-sacrificing generosity; but offerings of ten dollars from each member are far from sufficient. Lack of money forbids the employment of the various agencies which each station should use. Lack of money prevents the employment of native preachers; the failure to employ native preachers

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\*European Turkey Mission, which is among the Bulgarians, consists of twelve churches and eight hundred and twenty-seven members.

causes the men to seek other services than preaching, and also promotes the disintegration of churches. Lack of money has become so urgent that missionaries have tendered their resignations because of the inability to retain these native preachers and helpers.”\*

Next in importance to the Bible and the activity of the natives in spreading it, the superiority of the educational institutions of the mission and the love of truth in the native youth will claim our attention as potent factors in the progress of this reformation.

Since the entrance of the Turks into Western Asia the ancient centres of learning have been lying in ruins ; the numerous lights upon their altars for centuries burning were extinguished on account of the photophobic malady of Mohammedanism and its fanatic devotees. These “ wild beasts of mankind ” had “ broken in upon these countries, once so glorious and famous for their happy estate ” of civilization and culture, which had given religion and laws to the world, but now, through ignorance, superstition, and vice had become “ the most deplorable spectacles of extreme misery.” The barbarous tyrants—the sultans of the Ottoman Empire—who glorified in cruelty and aimed “ only at the height of greatness and sensuality,” had “ reduced so great and goodly a part of the world to that lamentable distress and servitude under which it now faints and groans.” “ The true religion ” is still “ discountenanced and oppressed ; no light of learning permitted, nor virtue cherished ; violence and rapine exulting over all and leaving no security,

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\* “ Annual Report of the A. B. C. F. M.,” page 14.



save to an abject mind and unlooked-on poverty." This language of an eye-witness, uttered two centuries and a half ago, was found literally true when the missionaries came into the East. And they found also in this unhappy empire "a noble race"—the Armenians—who have been called "the Anglo-Saxons of the East," whose "standard of moral purity is also said to be immeasurably above that of the Turks around them, and they have a conscience which can be touched and roused."

As it has been said before, the Armenians had welcomed the missionaries, and had they been left alone they would not have attempted to prevent the reformation at all. "When the missionaries came to Turkey they were kindly received by the patriarch and clergymen, who showed great hospitality and favor to them, and encouraged them to build up schools, which they promised to support by sending to these their young men and priests to be educated. But afterwards the Jesuits, who are ever the uncompromising enemies of Protestantism, secretly stirred up the Armenian and Greek leaders against the missionaries and their work, whom they now began to regard with suspicion and envy. Even among the Armenian priests and college-men were those who, though they at first persecuted the Protestants, became not only their staunchest friends, but also earnest workers for the cause of Christ."

The following statement of an American writer confirms the above quotation from a native writer: "In 1834 these schools had two thousand scholars, and though supported by the people, yet, having been established by the advice and assistance of the mission, their influence

was great in its favor, till the monks and priests began to preach violently against the mission and schools, '*and even against the Patriarch for favoring them.*' But it was too late to destroy their influence. The Armenians had become roused by the spreading light."\* And "in 1835 the revival of learning and piety among the Armenians continued to advance hand in hand."

The seminary at Bebek in 1840 commenced with three scholars, and in the following year the number of the students had increased to twenty-four, and many had been refused for want of funds. A few years later a female seminary started at Pera, Constantinople, with its wonderful effect upon the community. Education of the female, neglected for centuries, began to revive in the East; even the adult women and matrons attempted to learn to read their Bibles, and they generally succeeded well. "Fifty adult females have begun to learn to read during the year; more than fifty have already learned to read well, and many others are in process of learning." Thus wherever the missionaries went there they started schools, and these schools were not only the centres from which light radiated around, but they also became nuclei for new churches in many places.

We therefore find the number of the schools and scholars constantly increasing year after year. In 1854 the Bebek Seminary reported its number of pupils fifty. "Its former pupils are employed as preachers, teachers, translators, and helpers in many places." In the follow-

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\*"Mission Schools" of the A. B. C. F. M., page 375. By Rev. R. G. Wilder.

ing year "it was found impossible to supply the increasing demand for teachers and preachers from the seminary, hence the missionaries were importunate for others, and commenced one at Tokat with twelve, and another at Aintab with nine students, looking to the lower schools for future classes. The free schools increased this year to thirty-eight, and the whole number of pupils nine hundred and sixty."

It was in the same year, 1855, that "the American Board sent the Rev. Drs. Anderson and Thompson to India and Turkey." In the previous year the Baptist Missionary Society also had sent its deputation to India. "The result of these delegations was that the character of the education of nearly all the missionary institutions of the highest grade was wholly changed. The English language was proscribed and the curriculum of studies reduced to a vernacular basis. Many schools were closed and some missionaries came home, and considerable friction was occasioned, but the new system was rigidly enforced." \*

Dr. Cyrus Hamlin—whose words are the above—Dr. H. J. Van Lennep, and some other missionaries advocated the importance of a thorough education and the knowledge of the English language for the native ministry, believing that "no country was ever reformed but by its sons," and that for such a great work a better education *is* necessary. They, however, met not a little opposition from the Board and some of their associates.

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\* "Among the Turks," page 275. By Dr. C. Hamlin.

“ The American Board’s *change of base* on the matter of education ” furnished an occasion—for some trouble in the field—for some Armenian young men who sought a better education abroad. But their aspiring and venturing into England and America for a thorough English education subjected them to some of the missionaries’ opposition, and afterwards to discouragement in getting employment in the missionary work. Even as late as in 1880 Dr. Hamlin, advocating his position, wrote :—

“ Every young man who started with a good foundation of English and of character has done well. I recall at this moment five such cases : (1.) Alexan Bezjian, now professor in Aintab College. (2.) Alexander Djijisian, pastor at Ada Barzar, who spent one or two years in Edinburgh. He is a noble and strong man in judgment, power of argument, in true insight, in theological training, and as a preacher, the superior of many a missionary. (3.) The late Broosa pastor, now head of the high school, who studied at Basle. No one will dare to impugn his character and ability. (4.) Pastor Kerope, like the others, a Bebek Seminary student. He went to England, and Mr. Farnsworth, instead of opposing him, had the grace to aid him. He made a good impression in England and obtained aid to build a church, and Mr. Farnsworth pronounced it the best church that has been erected in Turkey among the Protestants. (5.) Pastor Thomas, of Diarbekir. I do not know of a man who speaks the Armenian language who is his equal for a platform speech. He carries his audience with him. He is clear and logical. He lifts

up his audience to higher planes of principle, thought, and feeling." Dr. Hamlin stated in the same letter above quoted that "the firm, consistent, persevering opposition of the native element compelled Marsovan, and even Harpoot, after years of useless and injurious resistance, to abandon 'vernacular education' as the highest to which man may aspire."

We are glad that now a general harmony exists between the Reformed Armenian churches and the mission on the matter of education and co-operation of the foreign and native forces in furthering the evangelization of Western Asia. And it is not uncommon to read in the reports of the missionaries that "the relations between the missionaries and native brethren are cordial, and the general conduct of the work is wholly under the control of a co-operative committee, consisting of the five male members of the station and five natives appointed by the Evangelical Union."\*

Our apparent diverging from the continuation of the narrative of the progress of our schools, and as means in furthering the cause of Christ, will not be considered as such when we remember that even in our seeming divergence we have been able to see that a liberal education, with a good knowledge of the English language,

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\*Evangelical unions, four in number, are like presbyteries formed by the native pastors and licensed preachers, and meet once a year.

"Our fellow-workers, whether Armenian or Greek, have, with rare exceptions, been true helpers in the Lord's work, and for the last eight years they have co-operated with the missionaries on terms of perfect equality in all matters pertaining to the evangelistic work and common-school education."—Rev. Dr. FARNSWORTH, *The Missionary Herald*, February, 1892.

has raised from the natives such able teachers and preachers, whose number is now greatly increased since the mission was "compelled to abandon 'vernacular education' as the highest to which man may aspire." And the consequent harmony, on this and other points, now crowns the work with the greatest success attainable under such disadvantages and oppositions of the Turkish government, which greatly hinder the work.

The annual report of the Board gives the following statistics on the subject of education:—

Three hundred and eighty-one common schools for boys and girls.

Four hundred and ninety-one teachers for these schools.

Fourteen thousand eight hundred and thirty-six pupils in these schools.

Twenty-seven colleges, high, and boarding-schools for boys.

Seventeen high and boarding-schools for girls.

Nineteen hundred and sixty-five pupils, boys and girls, in these schools.

Four theological seminaries.

Twenty-five students.

Eighteen thousand one hundred and thirty-eight the total under instruction.\*

If these figures are not positive proofs of the wonderful progress of the work of education, of the superiority of the missionary, or rather Protestant institutions, and of the love of truth of the native youth who flock into

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\* A very small percentage of this number and of the communicants is made up of the Greek converts.

these schools, surely we have not and cannot have any better evidence to support our statement.

The religious influence of these schools is great upon the Armenian community. Great masses of the people have been enlightened to such a degree as to seldom discuss on the minor topics of differences of forms or rites in different churches, but the weightier matters of spiritual realities have taken possession of them. In various places the students of these schools have organized Young Men's Christian Associations, Young People's Societies of Christian Endeavor, and they are actively engaged in spreading the true light of Christianity throughout the country. No more will you hear the clergymen of the ancient Armenian Church preach to their congregations, as they used to twenty-five or thirty years ago, anything but the gospel.

The influence of these schools is immeasurably great, from the educational point of view, upon the Protestant, non-Protestant Armenians, and other communities. Over twenty years ago Hagop Effendi, the civil head of the Protestant community, having "made a tour of observation through the empire," reported that "the fact that eighty-five per cent. of the adults in (Protestant) community can read, speaks greatly in favor of its members."

In many a town and village where there was either no school or a very poor one, but as soon as the Protestants started one the other communities were also roused to open schools or improve theirs as to prevent children attending the Protestant school. Not only the intelligent Armenians have seen the necessity of schools to meet the need of the rising generation, but even the indolent

Turks were roused to open schools, as it were, in opposition to the Protestant schools, as in the case of the Turkish college, so-called, at Harpoot, opposite the Armenia college of the Protestants. The missionary writes from Harpoot: "The Armenian schools are also making progress. Their common schools are superior to the Turkish common schools. In the leading towns they have opened schools for girls. Even the Turks are preparing to open a girls' school here."

It will be impossible to follow the salutary influences of the Evangelical churches, Sabbath-schools, and various Christian organizations and institutions which are flowing into different channels, and effecting great changes in domestic, social, and business relations of the people, and above all "silently molding the destinies of the empire."

But let not our reader be misled into thinking that the Turkish empire is willing to be molded, or unconscious of these "silently molding" influences. The distinguished Oriental traveler, Vambéry, more than twenty years ago remarked that "Islamism is now engaged in a final struggle with Western civilization which must result in the success of the latter. For fifty years Christian missionaries have been laboring for the evangelization of the empire, and it is a cheering fact that great results have been achieved, but all has been among the nominal Christians. This movement carried to completion may instill a vitality into these communities which shall enable them to survive the crash of the Turkish power when it comes. But to this day Islamism presents a solid front against the spirit and success of evangelical



and enlightened progress." And this "solid front" is now more consolidated and even aggressive than ever before, as the following unanimous testimony of many, in regard to this fact, will show :—

"A number of letters have come to us from different sources which indicate that the condition of affairs in Turkey is such as may well occasion not a little anxiety. In order to fully understand them a few words in regard to the attitude of the Turkish government toward Christianity will be useful.

"This attitude is never openly aggressive in proselytism, nor is it openly hostile. Christians, however, do not stand on equal footing with Moslems before the law, and what rights they have are grudgingly bestowed. A mosque can be built without any hinderance, but to build a church requires a firman, and that is beset by so many difficulties that the attempt to secure one is often given up in despair. So with schools, which are readily promised, but which meet with constant hinderances that do not appear on the surface. Everywhere there is a marked increase of jealousy of Christian progress, and a constant effort to restrict and even withdraw the rights granted to the Christian communities at the time of conquest, and enjoyed by them ever since.

"That this effort has not succeeded to any great extent is due partly to foreign influence, partly to fear of a great commotion among both Armenians and Greeks, and partly to dread of the press, which is a considerable power, notwithstanding the rigid censorship maintained by the government. How rigid this is can hardly be appreciated by any one who has not had personal

experience in either Turkey or Russia. Free reference to current topics is absolutely forbidden, often merest mention of them is not allowed. Special authorization is required for the publication of any book, pamphlet, or even leaflet; and if there is the slightest flavor of criticism of the government or Islam, or even a thought that could be construed as offensive to them, the permit is refused. Readers, geographies, histories, for use in schools, are often amended, mutilated, or proscribed altogether, and even foreign books, intended for private libraries, some of them standard works, are confiscated. The missionaries at one of the interior stations have been for years trying to secure the permit to use a small hand-press on which they desire to print school programmes, leaflets, &c. The pledge to print nothing that does not receive the approval of the censor avails nothing. The government seems to be as afraid of the bit of machinery as if it were a charge of dynamite." \*

The Rev. Dr. H. N. Barnum, of Harpoot, furnishes us with the following striking instance of restriction of the government, which will show under what disadvan-

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\* *The Independent* of August 27th, 1891.

The Turk never did believe much in tolerance, and never allows it where he can help it. \* \* \* The edict has gone forth for subjection of all Christians, native and foreign, "to the strictest press censorship and scrutiny for Bible and Christian books," while houses are not to be "used as schools and churches except by the authority of an imperial firman." This really means, in the present temper of the Porte, cessation of missionary and educational operations. Already Bibles have been burnt and books destroyed, and there is great anxiety in missionary and Bible circles, both in England and America.—*The Presbyterian*, April 13th, 1892.

tages and hinderances the missionary work is advancing :—

“The Turkish government has published a new regulation which requires that all essays and written addresses for public occasions shall be submitted to the censorship in advance, and receive its approval. This requirement was complied with here; but one of the young ladies, in order to round out a paragraph and give additional force to her line of thought, unwisely added a sentence to the copy, which she read in public, in glorification of the cross. This was at once reported to the local government, probably by the censor himself, who was present, as having a political significance, and as meaning that the cross was to triumph over the crescent, and all that. So there was a breeze! The authorities said: ‘We have always had confidence in these American schools that they were free from political intrigue, but now it is manifest that they must be watched.’ But a presentation of the offending document to the governor-general, with the assurance that the change was made by the writer without the knowledge of any one else, quieted the official alarm; yet it was a little embarrassing to those who had scented incipient revolution! The delicacy of the political situation can be judged by the fact that an innocent sentence uttered by a young girl can produce such a disturbance.”\*

A few instances given in the previous pages, and like the above, out of many, will justify us to agree with Vambéry and repeat his words here: “The conviction is inevitable that until the power of Islamism is broken

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\* *The Missionary Herald*, October, 1891.

the true reformation of this land is an impossibility. At whose door shall we lay the blame of cherishing such a viper? That the solution of the vexed question of the political *status* of Turkey involves grave difficulties cannot be denied. But those (the European powers) that are pleased to preserve the existing state of things as a barrier for themselves against the encroachments of an already overgrown European power ought to take into consideration the results of encouraging the continuance of a power at once so poisonous and so suicidal as that of the waning crescent."

The number of the missionaries of the American Board, married and unmarried, and male and female, is one hundred and fifty-seven. They occupy fifteen stations, or such central cities where greater activity is required. These stations are also the centres of education, where the seminaries, colleges, high and boarding-schools are located. The printing press and the publications of religious papers, tracts, and books have their establishment at the capital, Constantinople.

The missionaries are engaged in teaching in these various schools, in occasional preaching, in general superintending the work, as the medium between the Board and the mission churches, in opening new stations of preaching, and they have also the oversight and management of the publication work.

"This department serves the needs of the three missions (Western, Central, Eastern) in Asiatic Turkey, employs the constant labors of three missionaries and several able native brethren, and contributes in a notable degree to the power and stability of the growing Chris-

tian life and institutions of the empire. The summary of publications for the year is as follows:—

	PAGES.
Armenian books and tracts . . . . .	4,822,928
Armeno-Turkish (Armenian characters in Turkish language) books and tracts . . . . .	1,663,584
Greco-Turkish books and tracts . . . . .	668,848
Greek books and tracts . . . . .	78,000
Arabo-Turkish books and tracts . . . . .	487,500
	7,721,860
Total number of pages * . . . . .	7,721,860

The foregoing brief sketch of the work of reformation will hardly leave any room to restate the fact that through the consecrated services of the missionaries of this Board a great revival of learning and piety, begun long ago, is still continuing with wonderful rapidity in spite of all the oppositions and unjust requirements of the Turkish government. That a pure evangelical Christianity is now well established in this Mohammedan Empire; that setting up the gospel standard in the land, blowing the trumpet among the nations, preparing the nation against her, modern Babylon (the Turkish Empire), and calling together against her the kingdoms of Ararat, Minni, and Ashchenaz have aroused the Babylonish power, which is straining every nerve to crush the existence of the religion of Christ in her dominions. Her overthrow, however, is sure to come when “the kings of the Medes”—the Aryan powers of Europe—hear the Divine call to fulfill their mission. And also those who pray, “*Thy kingdom come,*” will always have a sacred interest in Armenia or Ararat, which has lost

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\* Annual Report of the A. B. C. F. M. for 1891.

her kingdom for receiving Christ's kingdom, and she now sits solitary and mourns for her desolation, and weeps, like Rachel, for her oppressed, tortured, imprisoned, massacred, exiled children, and also for those who have preferred voluntary exile to the tyranny of an oppressive and hostile government; and as the captive Jews, who sat by the rivers of Babylon and wept when they remembered Zion, so, too, these expatriated sons of Armenia in their solitary wanderings remember their fatherland, and weepingly cry out:—

“O God, why hast Thou cast us off forever? why doth Thine anger smoke against the sheep of Thy pasture?”

“Remember Thy congregation, which Thou has purchased of old.

“Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

“Arise, O God, plead Thine own cause.” (Psalm lxxiv. 1, 2, 20, 22.)

74 The missionary work in Persia was also begun by the American Board, in 1835, at Oroomiah. The Board transferred this field to the Presbyterian Church in 1871. From this time the Presbyterian Church, through its missionaries, has been carrying on the work of evangelization of this historic land. The work under the American Board was almost exclusively confined to the Nestorian or Chaldean Christians, but since the occupation of the field by the Presbyterian Church a direct missionary work began among the Armenians in Persia.

Teheran, the capital of Persia, where the work began in 1872, now has an evangelical church composed mostly

of the Armenians. "The entire number of the members enrolled is fifty. Preaching has been sustained in the chapel on the mission premises, and regular services in the Armenian language have been held in the West Side Chapel by our Armenian preacher, who reports a marked increase in the congregation. The native church is contemplating the erection of a new church building, which they hope to secure largely through funds raised by themselves and given by friends in Persia.\*

Hamadan, the ancient capital of the Persian Empire, was occupied by the mission in 1880. The evangelical church at this city seems to be made up largely of Armenians. "Our work is conducted in two sections of the city, known as the Armenian and Jewish quarters respectively. There is but one church organization, however, into which the followers of Christ without distinction of name are gathered. During the past year twenty-four, including five Jews and one Moslem, publicly confessed Christ." The report made to the General Assembly, May, 1891, further states that "preaching has been continued at Sheverine, a suburb of Hamadan, where after morning service in the Armenian church in this city the native pastor goes, accompanied by Miss Annie Montgomery. Immediately after the preaching service a sabbath-school is held; also a prayer-meeting on Thursdays which is largely attended by Moslem and Armenian women."

From another place, Kasvin, the Armenians are calling for a school and church organization. Mr. Esselstyn

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\* See the Report of the Board of Foreign Missions presented to the General Assembly, May, 1891.

writes: "Armenians are constantly begging us to open a primary school, and a small number have even asked for a church organization. Many Moslems are secretly well disposed towards us."

Tabriz, a city of over one hundred and fifty thousand inhabitants, was made a centre of missionary activity in 1873, but a direct work was begun among the Armenians still later.

*Tabriz Boys' School and Theological Class*, which is placed under the care and instruction of Rev. S. G. Wilson, seems to be destined to become a great centre of Christian influence and civilization, radiating the light of the truth, not only into the different parts of the benighted Persian Empire, but even into the beclouded—by superstitions, formalisms, and despotism—Empire of Russia. Mr. Wilson writes about the recent graduates of this school as follows: "They are earnest Christians, and most of them of superior ability. Their foundation in science and languages is well laid. Besides Armenian (their mother tongue), three of them are quite proficient in English, Turkish, and Persian; two are familiar with Syriac, two with Arabic, two with Russian, and one with the Kurdish language. This diversity of tongues makes them well fitted to find opportunities among the heterogeneous people."

So, too, the girls' school at Tabriz is exerting a great influence upon the Armenian community far and wide. "Two Armenian young women from Russia, about eighteen years of age, coming from an evangelical community near Kars, have entered the school, having it for their object to fit themselves for Christian work. Mrs.



Van Hook writes that their native piety has great influence in the school, and she is much encouraged in finding that the school has acquired a name which draws pupils from such a distance."

It is impossible to state with any accuracy how many of the thirty-two hundred and ninety pupils, who are receiving instruction from the American missionaries and native teachers, at various places in Persia, are Armenians, but the innate desire of the Armenian for a better and higher education, wherever he may be, will guarantee us to say that the number cannot be much less than the one-third of the above, and soon their number will outnumber that of the other nationalities even in Persia.

It is delightful to see that the Presbyterian Church has in Persia eight medical missionaries, two of whom are females. The grand opportunities and facilities that a medical missionary finds in making "known God's saving health to all the people" are well summed up in the following words of Rev. F. G. Coan, of Oroomiah, after a long tour through the mountain regions of Kurdistan:—

"I was greatly impressed with the wonderful facilities a physician enjoys for gospel work. His profession opens to him a door everywhere. From Kurdish and Arab sheikh and Turkish official to the poorest peasant, all hold him as a friend and benefactor. He has opportunities rarely given others of making known God's saving health to all the people. An illustration of the way in which a physician opens the door for the gospel was afforded us in Darwoodia in Supna. Two years prior to

this visit Rev. McDowell and I, after fifteen hours' ride in the saddle, arrived at this place late at night and were refused lodgings. With much difficulty and through the payment of large sums for all we needed, we were finally allowed to remain over night. At this visit all was changed. The whole village, including the Turkish officials and the Catholic priest, were most cordial during our ten days' stay, and urged us to build and settle there. The priest every night took one of us up to his own house, where he gathered an audience for us and asked us to preach. This change had all come about through the medical work which Dr. Wishard had done there the previous year."

Herodotus found a custom among the ancient Babylonians of which he spoke with praise. "The following custom seems to me the wisest of their institutions next to the one lately praised. They have no physicians, but when a man is ill they lay him in the public square and the passers-by come up to him, and if they have ever had his disease themselves or have known any one who has suffered from it they give him advice, recommending him to do whatever they found good in their case or in the case known to them. And no man is allowed to pass the sick man in silence without asking him what his ailment is."\*

This custom is still in existence in the East, with only one modification, namely, instead of laying the sick person in the public square they keep him in the house, but the doors of the house are open for anybody to come in and ask the ailment of the sick and suggest

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\* Book I., 197.

a drug or a method of cure. The reader can easily imagine the condition of the sick and the disappointment of his friends. It is, therefore, no wonder that these poor sufferers and their friends will exclaim, like Job, "Ye are all physicians of no value," and welcome the medical missionary, who is in a deep sympathy with the spiritual and bodily welfare of the sick, and who readily detects what the disease is and what medicines will counteract the action of the poison in the system. And often do the medical missionaries, as soon as they arrive at a town or village surrounded by a host of sufferers and their sympathizing friends, remember the scenes depicted by the evangelists in the time of Christ and the Apostles. And no church or missionary organization can do any better in sending out missionaries than to follow the example of the Head of the Church, who "sent them to preach the kingdom of God and heal the sick." (Luke ix. 2.)



## APPENDIX.

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### INSCRIPTIONS OF ARMENIA.

(From "Journal of Royal Asiatic Society," volume XIV.)  
Translated by PROF. A. H. SAYCE, of Oxford, England.

#### INSCRIPTION OF SARDURIS I.

##### I.

1. The tablet (?) of Sarduris, Son of Lutipri the great King, the strong King, the King of multitudes. King of Nairi, the King (of whom) his rival existed not, the shepherd of habitations; he who feared not opposition, the King who subdues those who are not obedient to him.

2. Sarduris, the Son of Lutipri, the King of Kings, of whom all them, the Kings, the tribute I received. Sarduris, the Son of Lutipri, ground this for *Cubulani* these from the midst of the City of Aluiun I removed, I this Citadel have built.

#### INSCRIPTION OF ISPUINIS.

##### III.

1. Ispuinis, Son of Sarduris the altar (?) has restored; For the gods, children of Khaldis the favorable (?) Ispuinis Son of Sarduris the temple has restored; as a

chamber which was decayed                    the place of images  
the country

2. Ispuinis the Son of Sarduris this house has built.

#### INSCRIPTIONS OF ISPUINIS AND MENUAS.

#### REGULATION OF SACRIFICES TO THE GODS.

#### V.

1. To Khaldis, the lord, Ispuinis, the Son of Sarduris (and) Menuas the Son of Ispuinis (these gates) having been built.

2. Have set up the regulations of sacrifice, day by day (for) month each.

To Khaldis, Teisbas (the Air-god) (and) the Sun-god, the gods of the people 6 lambs.

3. To Khaldis                    for sacrifice, 17 oxen, 34 sheep. To Khaldis (and) the inundator the Air-god 6 oxen, 12 sheep. To the Sun-god 4 oxen, 8 sheep.

4. To Khudhuinis 2 oxen, 4 sheep. To Dhuranis an ox, 2 sheep. To Huas 2 oxen, 4 sheep. To Nalainis 2 oxen, 4 sheep. To Sebitus 2 oxen, 4 sheep. To Arsimelas 2 oxen, 4 sheep.

5. To Hanapsas an ox, 2 sheep. To Deduainis an ox, 2 sheep. To the Moon-god an ox, 2 sheep. To the dead belonging to Khaldis an ox, 2 sheep.

6. To Atbinis an ox, 2 sheep. To Kueras an ox, 2 sheep. To Elipris an ox, 2 sheep. To Khalrainis an ox, 2 sheep. To Adaratus an ox, 2 sheep. To Irmusinis an ox, 2 sheep. To the God who (is) when the offerings are carried away an ox, 2 sheep.

7. To Aldutusinis an ox, 2 sheep. To Erinas an ox,

2 sheep. To Siniris an ox, 2 sheep. To Huninas an ox, 2 sheep. To Airainis an ox, 2 sheep. To the god of the city Zumar an ox, 2 sheep. To Kharas an ox, 2 sheep. To Arazas an ox, 2 sheep.

8. To Zinkunis an ox, 2 sheep. To Huras an ox, 2 sheep. To Artsibaddinis an ox, 2 sheep. To Arnis an ox, 2 sheep. To the four Khaldises of the house an ox, 2 sheep. To the multitudinous Khaldises an ox, 2 sheep.

9. To the Khaldises of                    an ox, 2 sheep. To the horsemen belonging to the land of Khaldis 2 oxen, 4 sheep. To the horsemen of the Air-god 2 oxen, 4 sheep.

10. To Ardhuharairus 2 oxen, 4 sheep. To the god of the City Ardinis an ox, 2 sheep. To the god of the City Kumenus an ox, 2 sheep. To the god of the City Dhuspas an ox, 2 sheep.

11. To the gods, the children of Khaldis of the city an ox, 2 sheep. To the gods of the City of Artsuinis an ox, 2 sheep. To the gods of the place of Khaldis an ox, 2 sheep. To Subas an ox, 2 sheep. To the gate of the city of Khaldis an ox, 2 sheep.

12. To the gate of the City of Eridias an ox, 2 sheep. To the gate of the Sun-god in the City of Huisis an ox, 2 sheep. To Eliahas an ox, 2 sheep.

13. To the Khaldises of the Citadel an ox, 2 sheep. To the Khaldises the gracious an ox, 2 sheep. To the gods the children of Khaldis of (buildings) walls an ox, 2 sheep.

14. To Talapuras an ox, 2 sheep. To Kilibanis an ox, 2 sheep. To the god of the country of Algonis an ox,

2 sheep. To the god of the City of Tsuinis (?) an ox, 2 sheep. To the god of the City of Atkanas 2 oxen, 4 (14) sheep. To the god of            diras 2 oxen, 14 sheep. To the god of the nations 4 oxen, 18 sheep.

15. To the Khaldises of the dead an ox, 2 sheep. To the gate of the City of the god Huais the City of Nisiadurus (?) 2 sheep. To (the god) of the land of Babas 10 sheep. To Harubainis a wild ox, 2 sheep. To Babas a wild ox, 2 sheep.

16. To Dhuspuas (the god of the people of Dhūspuas) a wild ox, 2 sheep. To Auis (the water-god) a wild ox. To Ayas (the Earth-god) a wild ox. To Sardis a wild ox. To Tsinuyardis 2 sheep.

17. To Ipkkaris a sheep. To Bartsias a sheep.

18. To Siaias a sheep. To Arhas a sheep. To Adias a sheep. To Uias a sheep. To the god of Aais 4 sheep. To Ardis 2 sheep. To the god of Iunas 17 sheep.

19. To the all the Khaldises, the gods, food for all (and) each (and) shields by Ispuinis, Son of Sarduris (and) Menuas Son of Ispuinis.

20. Ispuinis Son of Sarduris and Menuas Son of Ispuinis            To the Khaldises of every kind place of approach this to the gods of the nations. 3 oxen, 30 sheep and the            they have given (?) in any case publicly for sacrifice (?) after dawn after dusk (?) after dark. (?)

21. Ispuinis Son of Sarduris (and) Menuas Son of Ispuinis monuments these have set up to Khaldis; the (gifts, works) of the men these have established and the images of the mighty gods.



22. Ispuinis the Son of Sarduris and Menuas the Son Ispuinis altar this have set up ; they have set up the regulations (and) the god of wood and stone (?) after

to Khaldis 3 sheep to be sacrificed (and) 3 sheep to the gods of the people, the gods of the monuments after the spring ; to Khaldis 3 sheep to be sacrificed (and) 3 sheep to the gods of the people, the gods of the monuments after the summer ; to Khaldis 3 sheep to be sacrificed, and three sheep to the gods of the people after the winter. Then they have

## XX.

The following is on a rock about fifty feet high near the " Gate of Treasure," a place of pilgrimage, at Van :—

1. To the Khaldis, the gracious, Menuas, son of Ispuinis here the tablets destroyed restores.

To the children of Khaldis the multitudinous belonging to Menuas Son of Ispuinis the mighty King.

2. King of multitudes, King of the country of Van, inhabiting the City of Dhuspas. Menuas Son of Ispuinis say : whoever this tablet carries away whoever carries away the name whoever with the earth here destroys whoever that undoes

3. which I have done ; for all that belongs to the rock (?) may Khaldis, the Air-god (and) Sun-god, the gods him publicly name his, family his, town his, to fire (and) water consign.

## XXI.

This inscription is on the castle of Van, on the east side of " Khorkhor " (very deep).

1. Menuas Son of Ispuinis this injunction has made belonging to the cave-tomb. Menuas says; the whole of the chambers excavated for these belonging to the tomb he has executed (both) the suite of chambers (and) the inscriptions.

2. Menuas say; whoever the bulls (?) belonging to them removes, and whoever destroys with water whoever the dead belonging to them robs (injures), whoever of this tablet carries away the memory,

3. whoever these (things) here destroys, for what belongs to the rock (?) may Khaldis the Air-god (and) the Sun-god him in public the name of him, the family of him, the town of him, to fire (and) water consign.

## XXVI.

This is found on stones of "Seven Churches," at Van.

To Teisbas Menuas, Son of Ispuinis this inscribed stone has written, belonging to Menuas Son of Ispuinis the powerful King, the King Biainian\* inhabiting the City of Dhuspas.

## XXX.

The following inscription is engraved on a rock called in Turkish "Yazlutash." (Written stone near Malashgherd.)

1. To the Khaldis I have approached to the powers mighty in the powerful country belonging to the Son of Diaus.

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\* Biainia stands here for Armenia; these kings call themselves Biamians. Dhuspas is the old name of the city of Van.

2. To Khaldis, giver to the Khaldis the mighty the givers to the children of Khaldis the gracious I have approached. To those who belong to Menuas the Son of Ispuinis I have approached with offering, the Khaldis.

3. Menuas say; I have conquered belonging to the Son of Diaus the lands (and) the City of Sasilus the royal city I have conquered for a spoil the country I have plundered, the palaces. I have departed out of the land of the Sesatians, the City of Zuaians (and) of the City of Udhukhias the neighborhood.

4. Menuas say; Udhupursis, the king the son of Diaus, I attacked with arms (?) Hostages and Tribute, I imposed. On receipt (?) of gifts (?) I changed his name; He brought gold (and) silver, brought he, and the princes, all and each, the priest (and) the people.

5. Menuas say; the many possessions of the Son of Diaus, horses, horsemen, chariots, charioteers, of the magazines the sons of,

6. I carried off the army officers, the sons of the the people of the two kingdoms I despoiled: of the Son of Baltul the countries, of the City of Khaldi-ri-alkhis the countries, the palaces, the spoil, (and) the seat of the government I despoiled.

7. Menuas say; Whoever this tablet removes; whoever removes the name; whoever with earth here destroyed; Whoever that undoes that which I have done; for all that belongs to the rock (?) may Khaldis, the Air-god (and) Sun-god, the gods, him publicly, the name of him, the family of him, the city of him, to fire and water consign.

## XXXII.

This inscription is found in Saint Paul's Church, at Van.

1. To Khaldis the gracious, Menuas Son of Ispuinis (?) to the land of the Minni\* on approaching, the people of the country carried away; I plundered the goods the camps the monuments, belonging to the Son of Sadahadas, belonging to the country, the City of Surisidas, the City of Torkhigamos, the City of dhuras, the seat of the Son of Sadahadas which was called.

2. The City of das, the stones, the seat of the Hittites which was called belongiug to the country of Algis 2113 soldiers partly I killed, partly alive I took some and each I brought those belonging to the army.

## XXXIII.

The following inscription is engraved on the face of a cliff overlooking the Euphrates at Palu, whose old name was Puteria.

1. To the Khaldises I prayed, to the powers mighty, who have given the City of Puterias. Who have given to the City of Khuzanas the countries (and) the land of Gupas:

2. To Khaldis the giver, to the Khaldises the mighty, the givers, to the children of Khaldis, the gracious I prayed, belonging to Menuas the Son of Ispuinis who has conquered belonging to the City of Puterias the

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\* Jeremiah li. 27.

districts and belonging to the city of Khuzanas the districts, who has conquered the land of Gupas.

3. Who has departed out of the land of the Hittites, this inscribed stone who has written and to Khaldis who has consecrated; who has conquered (?) of the City of Puterias the neighborhood                      Sudani-zavadas, the King of Malatiah of the                      inhabitants, who have changed (the name) (?)

4. To the children of Khaldis the multitudinous belonging to Menuas the Son of Ispuinis the powerful king,                      the king of multitudes, the King Biamian, inhabiting the City of Dhuspas,

5. Menuas say; Whoever of this tablet removes the memory, whoever removes, whoever these (things here) destroys, for what belongs to the rock (?) may Khaldis, the Air-god (and) Sun-god, the gods him publicly the name of him, the family of him, the city of him to fire and water consign.

### XXXV.

“The following inscription is found near Erzerum, at Hassan Kala:”—

1. To the Khaldises, the gracious, Menuas, the Son of Ispuinis this palace has restored which was decayed.

2. To the sons of Khaldis, the multitudinous, belonging to Menuas the Son of Ispuinis, the powerful, the king of multitudes, the Biainian, inhabiting the City Dhuspas.

### XXXVI.

#### INSCRIPTIONS OF ARGISTIS.

“The following inscription was copied by Vartabed Mesrob Sampadian, in a valley near Elorh, near Erevan,

and published in the *Armenian Journal* of Moscow, 1863."

1. To the Khaldis I prayed, to the powers mighty, who have given the Etiunians, to Khaldis the giver, to the Khaldises, the mighty, the givers, to the children of Khaldis, the gracious, I prayed, belong to Argistis the Son of Menuas, who had conquered of Uluanis the land (and) the City of Doras the Lands.

2. To the children of Khaldis the multitudinous belonging to Argistis the Son of Menuas, the strong King, the king of multitudes the King of the country of Biainas, inhabiting the City of Dhuspas.

## XLVII.

### INSCRIPTION OF SARDURIS II.

The following is written on a stone in the Church of Saint Peter (Sourp Petros), at Van :—

1. To Khaldis the lord this stone written Sarduris Son of Argistis has engraved,

To the children of Khaldis the multitudinous, belonging to Sarduris, the Son of Argistis,

The King of multitudes, the king of the land of Suras, King of Van, king of kings,

Inhabiting the City of Dhuspas.

2. Sarduris says: I have established the offerings daily, (and) monthly (several lines incomplete here.)

Sarduris say: Whoever all (?) destroys (or) removes the name, Whoever this tablet removes,

Whoever with earth here destroys, undoes on this

stone (?) Whoever undoes which I have made, for what belongs to the stone (?)

3. May Khaldis, the Air-god (and) Sun-god, the gods ; him with a curse four times four publicly, The name of him, the family of him, the city of him, to fire (and) water consign.

4. Sarduris the Son of Argistis say : Khaldis 120 prisoners has brought, on enslaving (them) of the 20 prisoners (and) their gods, the spoil (and) portions of the captives, viz. :—

These oxen, these sheep, belonging to  
Their property, I took                      their horsemen.

## XLI.

## INSCRIPTIONS OF RUSAS.

Found near ancient Managerd, inscribed on bronze shields :—

1. To the children of Khaldis the multitudinous, belonging to Rusas, the Son of Erimenas, the powerful king,

The King inhabiting the City of Dhuspas

2. To the children of Khaldis the multitudinous, belonging to Rusas the Grand Son of Argistis the powerful king inhabiting the City of Dhuspas.

## LII.

For Khaldis the mighty, the lord, this shield Rusas the Son of Erimenas has dedicated (and)

The shield bearers, for the children of Khaldis the multitudinous, belonging to Rusas Son of Erime-

nas the strong king, the King inhabiting the City of Dhuspas.

THE INSCRIPTION OF XERXES, THE PERSIAN KING, AT  
VAN.

“A great god is Ormazd, who (is) the greatest of gods,  
Who has created this earth, who has created that  
heaven, who has

Created mankind, who has given happiness to men.  
Who has made Xerxes king, sole king of many kings,  
Sole lord of many. I am Xerxes, the great king.  
The king of kings, the king of the provinces with many  
languages, the king of this great earth, far and  
near, Son of King Darius, the Akhalmenian.

Says Xerxes the king : Darius the king, my father,  
Did many works, through the protection of Ormazd, and  
on this Monument he commanded to make his  
tablet and an image ; yet an inscription he did not  
make : Afterwards I ordered this inscription to be  
written. May Ormazd, along with all the gods, protect  
me and my kingdom And my work.”

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Some other important and long historical inscriptions, and fragments of inscriptions, which belong to the kings of Ararat, are omitted here. A few are given here only to give an idea to those who are interested in the antiquity and ancient glory of Armenia.



## THE SULTAN, ABDUL MEDJID'S PROMISES OF REFORM. HATTI HUMAYOUN OF 1856.

Let it be done as herein set forth.

To you, my grand vizier, Mehemed Emin Aali Pasha, decorated with my Imperial Order of the Medjidyé of the first class, and with the Order of Personal Merit; may God grant to you greatness and increase your power!

It has always been my most earnest desire to insure the happiness of all classes of the subjects whom Divine Providence has placed under my Imperial sceptre; and since my accession to the throne I have not ceased to direct all my efforts to the attainment of that end.

Thanks to the Almighty, these unceasing efforts have already been productive of numerous useful results. From day to day the happiness of the nation and the wealth of my dominions go on augmenting.

It being now my desire to renew and enlarge still more the new institutions, ordained with a view of establishing a state of things conformable with the dignity of my empire and the position which it occupies among civilized nations; and the rights of my empire having, by the fidelity and praiseworthy efforts of all my subjects, and by the kind and friendly assistance of the Great Powers, my noble allies, received from abroad a confirmation which will be the commencement of a new era, it is my desire to augment its well-being and prosperity, to effect the happiness of all my subjects, who in my sight are all equal and equally dear to me, and who are united to each other by the cordial ties of patriotism, and to insure the means of daily increasing the prosperity of my empire. I have, therefore, resolved upon, and I order the execution of, the following measures:—

The guarantees promised on our part by the Hatti Humayoun of Gûl Hané, and in conformity with the Tanzimat, to all the subjects of my empire, without distinction of classes or of religion, for the security of their persons and property and the preservation of their honor, are to-day confirmed and consolidated; and efficacious measures shall be taken in order that they may have their full and entire effect.

All the privileges and spiritual immunities granted by my ancestors, *ab antiquo*, and at subsequent dates, to all Christian communities or other non-Mussulman persuasions, established in my empire under my protection, shall be confirmed and maintained.

Every Christian or other non-Mussulman community shall be bound, within a fixed period, and with the concurrence of a commission composed, *ad hoc*, of members of its own body, to proceed, with my high approbation and under the inspection of my Sublime Porte, to examine into its actual immunities and privileges, and to discuss and submit to my Sublime Porte the reforms required by the progress of civilization and of the age. The powers conceded to the Christian patriarchs and bishops by the Sultan Mahomet II. and his successors shall be made to harmonize with the new position which my generous and beneficent intentions insure to these communities.

The principle of nominating the patriarchs for life, after the revision of the rules of election now in force, shall be exactly carried out, conformable to the tenor of their firmans of investiture.

The patriarchs, metropolitans, archbishops, bishops, and rabbins shall take an oath on their entrance into office, according to a form agreed upon in common by my Sublime Porte and the spiritual heads of the different religious communities. The ecclesiastical dues, of whatever sort or nature they be, shall be abolished, and replaced by fixed revenues for the patriarchs and heads of communities, and by the allocation of allowances and salaries equitably proportioned to the importance of the rank and the dignity of the different members of the clergy.

The property, real or personal, of the different Christian ecclesiastics shall remain intact; the temporal administration of the Christian or other non-Mussulman communities shall, however, be placed under the safeguard of an assembly to be chosen from among the numbers, both ecclesiastics and laymen, of the said communities.

In the towns, small boroughs, and villages, where the whole population is of the same religion, no obstacle shall be offered to the repair, according to their original plan of buildings set apart for religious worship, for schools, for hospitals, and for cemeteries.

The plans of these different buildings, in cases of their erection, must, after having been approved by the patriarchs or heads of communities, be submitted to my Sublime Porte, which will approve of them by my imperial order, or make known its observation upon them within a certain time.

Each sect, in localities where there are no other religious denominations, shall be free from every species of restraint as regards the public exercise of its religion.

In the towns, small boroughs, and villages, where different sects are mingled together, each community inhabiting a distinct quarter shall, by conforming to the above-mentioned ordinances, have equal power to repair and improve its churches, its hospitals, its schools, and its cemeteries. When there is question of the erection of new buildings the necessary authority must be asked for, through the medium of the patriarchs and heads of communities from my Sublime Porte, which will pronounce a sovereign decision according to that authority, except in the case of administrative obstacles. The intervention of the administrative authority in all measures of this nature will be entirely gratuitous. My Sublime Porte will take energetic measures to insure to each sect, whatever be the number of its adherents, entire freedom in the exercise of its religion.

Every distinction or designation tending to make any class whatever of the subjects of my empire inferior to another class, on account of their religion, language, or race, shall be for ever effaced from the administrative protocol. The laws shall be put in force against the use of any injurious or offensive term, either among private individuals or on the part of the authorities.

As all forms of religion are and shall be freely professed in my dominions, no subject of my empire shall be hindered in the exercise of the religion that he professes, nor shall in any way be annoyed on this account. No one shall be compelled to change his religion.

The nominations and choice of all functionaries and other *employés* of my empire, being wholly dependent upon my sovereign will, all the subjects of my empire, without distinction of nationality, shall be admissible to public employments, and qualified to fill them according to their capacity and merit, and conformably with rules to be generally applied.

All the subjects of my empire, without distinction, shall be received into the civil and military schools of the government if they otherwise satisfy the conditions as to the age and examination which are specified in the organic regulations of the said schools. Moreover, every community is authorized to establish public schools of science, art, and industry. Only the method of in-

struction and the choice of professors in schools of this class shall be under the control of a mixed council of public instruction, the members of which shall be named by my sovereign command.

All commercial, correctional, and criminal suits between Mussulman and Christian, or other non-Mussulman subjects, or between Christians or other non-Mussulmans of different sects, shall be referred to mixed tribunals.

The proceedings of these tribunals shall be public; and the parties shall be confronted, and shall produce their witnesses, whose testimony shall be received without distinction, upon an oath taken according to the religious law of each sect.

Suits relating to civil affairs shall continue to be publicly tried according to the laws and regulations before the mixed provincial councils, in the presence of the governor and judge of the place. Special civil proceedings, such as those relating to successions, or others of that kind, between subjects of the same Christian or other non-Mussulman faith may, at the request of the parties, be sent before the councils of the patriarchs or of the communities.

Penal, correctional, and commercial laws, and rules of procedure for the mixed tribunals, shall be drawn up as soon as possible, and formed into a code. Translations of them shall be published in all the languages current in the empire.

Proceedings shall be taken, with as little delay as possible, for the reform of the penitentiary system, as applied to houses of detention, punishment, or correction, and other establishments of like nature, so as to reconcile the rights of humanity with those of justice. Corporal punishment shall not be administered, even in the prisons, except in conformity with the disciplinary regulations established in my Sublime Porte; and everything that resembles torture shall be abolished entirely.

Infractions of the law in this particular shall be severely repressed, and shall besides entail, as of right, the punishment, in conformity with the civil code, of the authorities who may order and of the agents who may commit them.

The organization of the police in the capital, in the provincial towns, and in the rural districts shall be revised in such a manner as to give to all the peaceable subjects of my empire the strongest guarantees for the safety both of their persons and property.

The equality of taxes entailing equality of burdens, as equality of duties entails that of rights, Christian subjects, and those of other non-Mussulman sects, as it has already been decided, shall, as well as Mussulmans, be subject to the obligations of the law of recruitment. The principle of obtaining substitutes, or of purchasing exemption, shall be admitted. A complete law shall be published, with as little delay as possible, respecting the admission into service in the army of Christian or other non-Mussulman subjects.

Proceedings shall be taken for a reform in the constitution of the provincial and communal councils, in order to insure fairness in the choice of the deputies of the Mussulman, Christian, and other communities, and freedom of voting in the councils. My Sublime Porte will take into consideration the adoption of the most effectual means for ascertaining exactly and for controlling the result of the deliberations and the decisions arrived at.

As the laws regulating the purchase, sale, and disposal of real property are common to all the subjects of my empire, it shall be lawful for foreigners to possess landed property in my dominions, conforming themselves to the laws and police regulations, and bearing the same charges as the native inhabitants, and after arrangements have been come to with foreign powers.

The taxes are to be levied under the same denomination from all the subjects of my empire, without distinction of class or of religion. The most prompt

and energetic means for remedying the abuses in collecting the taxes, and especially the tithes, shall be considered. The system of direct collection shall gradually, and as soon as possible, be substituted for the plan of farming, in all the branches of the revenues of the State. As long as the present system remains in force all agents of the government and all members of the Medjlis shall be forbidden, under the severest penalties, to become lessees of any farming contracts which are announced for public competition, or to have any beneficial interest for carrying them out. The local taxes shall, as far as possible, be so imposed as not to affect the sources of production, or to hinder the progress of internal commerce.

Works of public utility shall receive a suitable endowment, part of which shall be raised from private and special taxes levied in the provinces which shall have the benefit of the advantages arising from the establishment of ways of communication by land and sea.

A special law having been already passed which declares that the budget of the revenue and the expenditure of the State shall be drawn up and made known every year, and said law shall be most scrupulously observed. Proceedings shall be taken for revising the emoluments attached to this office.

The heads of each community and a delegate designated by my Sublime Porte shall be summoned to take part in the deliberations of the Supreme Council of Justice on all occasions which might interest the generality of the subjects of my empire. They shall be summoned especially for this purpose by my grand vizier. The delegates shall hold office for one year; they shall be sworn on entering upon their duties. All the members of the council, at the ordinary and extraordinary meetings, shall freely give their opinions and their votes, and no one shall ever annoy them on that account.

The laws against corruption, extortion, or malversation shall apply according to the legal forms, to all the subjects of my empire, whatever may be their class and the nature of their duties.

Steps shall be taken for the formation of banks and other similar institutions, so as to effect a reform in the monetary and financial system, as well as to create funds to be employed in augmenting the sources of the material wealth of my empire.

Steps shall also be taken for the formation of roads and canals to increase the facilities of communication and increase the sources of wealth of the country. Everything that can impede commerce or agriculture shall be abolished. To accomplish these objects means shall be sought to profit by the science, the art, and the funds of Europe, and thus gradually to execute them.

Such being my wishes and my commands, you who are my grand vizier will, according to custom, cause this imperial firman to be published in my capital and in all parts of my empire; and you will watch attentively and take all the necessary measures that all the orders which it contains be carried out with the most rigorous punctuality.









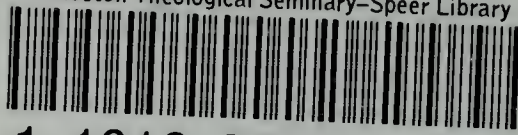




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The Armenians, or The people of Ararat.

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